The Life Of Jesus
for
Junior High School Pupils

James Ranford McKendry

For a period of highly successful years, Mr. McKendry has been Community Director of Religious Education of Oak Park and River Forest, Ill. On the invitation of the Curriculum Committee of the Religious Education Board he prepared an outline for the study of the Life of Jesus in the school year 1923-24. This material has been found so satisfactory by teachers in practical trial during several years that it has seemed advisable to incorporate it in book form.

Rev. James Banford McKendry represents the third generation of Baptists in the Ottawa Valley, Eastern Ontario, Canada. He is a graduate of McMaster University, from which he has received the degrees of A. B. (1910), B. Th. (1912), and D. B. (1916). From 1911 to 1913 he was pastor at Aurora, Ontario, where he was ordained in 1912. In 1913 he was called to the chair of Old Testament in Brandon College, Manitoba, where he remained but one year owing to the World War. Upon the completion of two years' post-graduate work at the Divinity School of the University of Chicago he received the degree of A. M. (1916). He then held pastorates in Mendota, Ill., and Waukesha, Wis. In the latter city he became the leader in matters of religious education. In 1921 he was called to Oak Park, Ill., to take charge of the newly organized week-day religious education program. Under his administration as Community Director of Religious Education of Oak Park and River Forest, in seven years the enrolment has increased from 1,100 to 3,300 and the teaching staff from four to ten.

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THE LIFE OF JESUS
for
JUNIOR HIGH SCHOOL PUPILS

THE BOY JESUS AND THE DOCTORS OF THE LAW

THE LIFE OF JESUS

for

JUNIOR HIGH SCHOOL PUPILS

By

JAMES BANFORD McKENDRY

Community Director of Religious Education
in Oak Park and River Forest, Illinois

LIBRARY OF
Bonebrake Theological Seminary

PHILADELPHIA
THE JUDSON PRESS

BOSTON CHICAGO LOS ANGELES
KANSAS CITY SEATTLE TORONTO

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Published November, 1928

PRINTED IN U. S. A.

DEDICATED

to

MY PARENTS

My First Teachers of Religion

PREFACE

THIS story of the Life of Jesus is presented with the hope that it will meet a long-felt need, inasmuch as it supplies a suitable text-book for junior high school pupils (seventh, eighth, and ninth grades). For a number of years numerous studies in the Life of Jesus, either in whole or part, have been available for grades 4, 5, and 6, or for the last three years in high school. The author is committed to the view that pupils of junior high school age, particularly in grades 7 and 8, should have the opportunity to spend an entire year, either in the church school or in the week-day church school, studying the Life of Jesus. Such a study in the period of early adolescence is more significant than at any other time of life. In this period such a study is necessary if religious ideals are to keep pace with the rapid physical, mental, and social development of the child.

The subject-matter in this book has already been used by well-qualified teachers with more than 1,200 seventh and eighth grade pupils in the Oak Park and River Forest Schools of Week-day Religious Education.

The continued use of the material in Oak Park and River Forest, as well as the many requests for it by directors of religious education in other towns and cities warrants the author in believing that the present volume will render valuable service in the work of the church.

The book is suited for use either in the church school or in week-day religious education classes. One lesson may be devoted to each week of the school year. The " Bible Readings " furnish the pupil with the Biblical background of each lesson. The Readings also enable the parents to follow the interest of the child in family worship.

The American Revised version is quoted on all occasions. Occasionally verses are paraphrased to make the meaning clear. Sometimes imaginary situations are introduced to make the historical background vivid.

The questions following the lessons grow naturally out of the content, although few of them are designed to measure the amount of information gained so much as to stimulate discussion and train the pupils in moral judgment.

The author gratefully acknowledges the assistance of Mrs. H. J. Snell, member of the Board of Religious Education and chairman of the Committee on Teachers and Curriculum, and of Mrs. A. M. Houser, Jr., high school teacher of religious education, for many helpful suggestions. The continued interest, inspiration, and valuable assistance of my wife Helen L. McKendry throughout the three years of preparation have made possible the completion of this study book for junior high school pupils.

J. B. M.

Oak Park, Illinois, October 15, 1928.

FOREWORD TO PUPILS

The world is fast coming to measure conduct in terms of what Jesus taught. The standards of the Great Teacher are respected in the market-place, the hall of government, and busy scenes of industry. If living in the Jesus' Way will make a family happy, it will also make a group of families happy. If the Golden Rule is good for the classroom and playground it is also good for industry and government. Would not the Golden Rule make a happy neighborhood of the world?

The hope is expressed that those who study the Life of Jesus as herein related, may carry his spirit and teaching into their life-work. The "Daily Bible Readings" are essential to a proper understanding of the lessons. The "Readings for Pupils" give side-lights not found in the lessons themselves.

The following books on the Life of Jesus, some of which are referred to in the readings indicated, you will find very helpful:

Kingdom of Love, Carrier. Geo. H. Doran Co.

A Life of Christ for Young People, Sangster. Fleming H. Revell Co.

The Christ Story for Boys and Girls, Rihbany. Houghton Mifflin Co.

The Life and Times of Jesus, Grant. Abingdon Press.

The Life of Jesus, Forbush. Charles Scribner's Sons.

Now a final word to junior high school boys and girls:

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

J. B. McKENDRY.

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PART I

THE COUNTRY AND ITS PEOPLE

LESSON I

PALESTINE

Palestine is the most interesting country in the world. It is a small land when compared with the vast areas in America, yet more than any other country people study this land. It is about the size of Vermont; and twenty-six little countries like Palestine could be tucked away in the State of Texas. The land is greatly cut up by mountains, hills, rivers, and valleys. The Jordan Valley extends from the Lebanons in the north southward to the Dead Sea, cutting the territory into Western and Eastern Palestine. The former, composed of the provinces of Judæa, Samaria, and Galilee, contains about six thousand square miles, while the latter, known as Peræa, is four thousand square miles in area.

Its Importance

In the early days Palestine was of great importance because it was located between two great Empires, Babylonia and Egypt, and furnished for them a military and commercial road north and south. The inhabitants knew in all generations the tramp of hostile soldiers and of foreign camel-trains carrying commerce as they moved north and south. With the decline of Babylonia and Assyria, other empires, Persia, Greece, and Rome, in turn controlled this Palestinian highway, except during the one hun-

dred years of Maccabean rule. Thus it was that throngs of foreigners traveled the winding roads of Palestine both on business enterprises and for conquest.

The Physical Features

The Lebanon Ranges lie to the north. Mount Hermon, 9,200 feet high, snow-capped, stands as a sentinel on the northern boundary. Being the only "high mountain" of Palestine, it is believed to be the scene of the Transfiguration. A ridge of mountains and hills extends from the Lebanons through the whole land, cut through by the wonderful Jordan Valley, practically all of which lies below the level of the Mediterranean Sea.

Galilee

Many valleys, some smooth and fertile, others torrent beds, cut this upland east and west. On the western side they run toward the Mediterranean Sea losing themselves in the coast plain. On the eastern side they run toward the Jordan, but are steep and rugged owing to the Jordan depression. The elevation of Upper Galilee gradually recedes to the Plain of Esdraelon, the most fertile plain in Palestine, which is drained by the Kishon River. Mount Tabor, 1,800 feet high, is the highest point in Southern Galilee. Almost directly west of Mount Tabor, jutting out into the Mediterranean Sea, as if defying the waves, stands Mount Carmel, which we associate so often with Elijah's experiences. The general range finds its lowest point at the northeast corner of the Plain of Esdraelon. East of the plain stands

Mount Gilboa, where Saul, the first king of Israel, died in battle.

Samaria

In Samaria the land rises in elevation, reaching its greatest height around Shechem and Bethel, which remind us of many stories in Old Testament history. Here the summits of Ebal and Gerizim are the chief features. On the latter the Samaritan Temple was situated, and near-by were the city of Sychar and Jacob's Well. From the top of Mount Ebal one can see three-quarters of the entire country. Though not so fertile as Galilee, this province is well adapted for the growing of olives, vineyards, and orchards.

Judæa

Judæa has always figured more importantly in history than any other province of Palestine, because it was more dominantly Jewish. Its national and religious citadel, Jerusalem, was the chief center of all Palestine, and was coveted alike by all foreign intruders. Approaching Jerusalem the watershed sinks to 2,500 feet above sea-level. Olivet, so intimately connected with Jesus' life, is slightly higher. South of Jerusalem the Hebron Hills rise to a height of 3,000 feet and just east of the Hills lies the Wilderness of Judæa, the wildest and most desolate region of Palestine. South of Hebron an open valley extends to Beersheba, the southern point of Palestine, while to the west lie the Plains of Philistia, the home of Israel's formidable old enemies, the Philistines.

Peræa

Most of Eastern Palestine was known as Peræa in Jesus' day. Jews generally referred to this region as "beyond Jordan." The section opposite the Lower Jordan, though inferior in fertility to Galilee, is attractive to the herdsman, farmer, and fruit-grower. The tribes of Reuben and Gad chose this section when the Israelites entered Palestine in Joshua's day, because it was so well adapted for flocks and herds.

The most northern part of this region, lying east of the Upper Jordan, is known as the Plateau of Bashan, a broad plain which rises about 2,000 feet above sea-level. To the south of it are the Hills of Gilead, whose elevation is about 3,000 feet. On the west this upland is rugged and seamed with many ravines plunging down to the Jordan Valley; toward the east it loses itself in the great desert. The Hills of Gilead are cut in twain by the Jabbok River, beside which Jacob wrestled with God in prayer on his return from Padan-aram.

Answering to the Wilderness of Judæa west of the Dead Sea, are the Hills of Moab on the barren Eastern coast. Of special interest here we find Mount Nebo, from the top of which Moses, the great law-giver, viewed the Promised Land which he was never privileged to enter.

The whole region is defiant in its grandeur: precipitous cliffs, winding ravines, and torrential streams and rivers. Southward extend the lands of Moab and Edom, and beyond, the Wilderness, where the children of Israel wandered forty years.

Questions

1. Beginning at the south, name the four provinces of Palestine as they existed in Jesus' day.
2. What made a small country like Palestine of such political and commercial importance?
3. In what States would you find such physical features as we meet in Palestine?
4. Locate on the map the mountains, rivers, plains, and cities of which the lesson speaks.
5. Discuss: Because of the many strangers from other nations who passed through the Land of Palestine the Hebrew people had a better chance to become educated than if they had been secluded on some island. Many strangers come to America. Do they make us better or worse? Why?

Bible Readings

1. Mount Hermon. Transfiguration: Matthew 17: 1-13.
2. King Saul fell on Gilboa. David's Lament: 2 Samuel 1: 19-27.
3. Bethel. Jacob's vision: Genesis 28: 10-22.
4. River Jabbok. The wrestling Jacob: Genesis 32: 1-32.
5. Mount Nebo. The passing of Moses: Deuteronomy 32: 44-52.
6. Jacob's Well and Mount Gerizim: John 4: 1-26.
7. Jerusalem glorified in song: Psalm 48: 1-14.

Readings for Pupils

The Burial of Moses, Cecil, Frances, Alexander.

"Palestine" in your School Geography.

The Geography of Bible Lands, Crosby; Chapter XV, "The Holy Land of the Peculiar People."

The National Geographic Magazine, December, 1926, "The Birthplace of Christianity."

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MAP OF THE PHYSICAL FEATURES OF PALESTINE

LESSON II

THE JORDAN VALLEY

The Jordan is the chief river of Palestine. Some believe the name of the river means "the descender," referring to its swift current as it races to the Dead Sea; others believe the meaning is "the drinking-place," which shows how the river was related to the every-day needs of the people, for in that land water was precious. Whatever the meaning of the name may be the river has played an important rôle in history, art, and song, because the people through whose land it flowed sought to know and serve God.

Upper Jordan

The Jordan takes its rise in the mountains of Lebanon, Mount Hermon making a continuous contribution as its snows melt and trickle down its sides. The Upper Jordan is that part of the river stretching from Lake Huleh to the Sea of Galilee. In the ten miles north of the sea it falls seven hundred feet, constantly descending below the Mediterranean sea-level.

Sea of Galilee

The Sea of Galilee, which is eight miles wide and thirteen miles long at the greatest distances, is a fresh-water lake. It looks even smaller than it is in the clear Eastern atmosphere. The level of the lake may vary as much as ten feet during the dry and

rainy seasons. The shores are rugged and steep, particularly on the eastern side. On the western side the hills slope off into plain and valley of great richness, affording room along the shore for farming and fruit-growing, and also for the chain of little towns which have become familiar to us because Jesus visited some of them so often. We can find on our maps Capernaum, Chorazin, and Bethsaida. We would have no interest in these ancient fishing-towns if Jesus had not taught and healed on their streets.

People living around the lake were troubled little in winter from cold. The winter temperature is much like that of California, while the June average night temperature is 68 degrees and the day 108 degrees. The entire annual rainfall is about 22.5 inches. From June to September it is dry and hot with frequent depressing sirocco winds. The rainy season is from December to February, though occasional showers fall in the other months of the year. Storms often occur, sometimes violent ones. A cloud, the size of a man's hand, may be seen gathering over the hills of Upper Galilee, the harbinger of a great storm, producing mountain torrents and churning the lake white. Woe to the man "who builds his house upon the sand" close to a mountain valley down which the torrent rushes! A squall may sweep down a ravine causing a local storm on the lake, while winds from the north, rushing down the Jordan Valley, lash the whole lake into a fury. Two occasions are recorded in the Gospels, the one in Luke, chapter eight, and the other in Mark, chapter six, in which Jesus was in a storm on the Lake of Galilee.

Lower Jordan

The Lower Jordan, as it is called, stretches from Lake Galilee to the Dead Sea. An aviator in General Allenby's army flying the distance would have to travel only 65 miles. A man in a row-boat following the twists and turns of the river would have to travel nearly 200 miles, encountering in the trip 30 rapids and 27 fords. When Jesus and his disciples went to the Province of Peræa, they used one of these fords, and not a bridge, in crossing the river. Except in the time of freshet the stream was not more than 45 to 90 feet wide, and it was a poor barrier against enemies coming from the East. Only on three occasions have men succeeded in making the boat trip. In 1848 an American, Lieutenant Lynch, in specially constructed boats, made the trip, taking on the way valuable observations.

Life in the Valley

The Jordan Valley is about ten miles wide. On either side lie chains of mountains and hills varying from 1,500 to 1,800 feet in height. The soil, especially in the north, is fertile. Deep underbrush is found along the riverbanks at many points. The vegetation toward the south is tropical like that about the North African lakes. One may find here 58 species of birds, as well as many animals, which are native to Africa also. The whole range of the Valley from Lake Galilee to the Dead Sea lies below the Mediterranean Sea level from 700 to 1,300 feet. This deep gorge enclosed by hills on either side is pervaded by tropical heat, the temperature varying

according to the season from 77 to 130 degrees. In the wintertime snow may be seen on the hills and mountains surrounding the Jordan Valley, while the valley itself is green with vegetation of all kinds. In winter it becomes the feeding-ground for flocks and herds. Perhaps Lot chose this valley because it had grass and water both winter and summer. This excessive heat as well as exposure to enemies from the east accounts for the fact that there are no towns on the banks of the Jordan.

The Dead Sea

Picture to yourself the Jordan flowing for thousands of years, pouring all the water of that great basin into the Dead Sea, which is the deepest hole in the surface of the earth; yet it is never full. The temperature is so high and the air so dry that the volume of water in the Dead Sea changes little. Daily about 4,000,000 tons of water rise from its surface in vapor. The Sea itself is about 1,300 feet deep and also lies 1,300 feet below the level of the Mediterranean. The names we find in the Bible for this body of water are "Salt Sea" and "Sea of Arabah." Its length is 47 miles, and its greatest breadth is 10 miles.

Lake Galilee, which receives and gives forth the cool waters of the Northern Hills, teems with fish, while in the Salt Sea fish do not exist. The shore is a desolation owing to the bitterness of the water. Today an Arab refers to a generous man as "a Sea of Galilee," and to a tight-wad as "a Dead Sea." Scientists compute the value of the mineral deposits in the sea at billions of dollars.

Questions

1. Describe in your own words the Jordan Valley.
2. Draw a cross-section of Palestine opposite the Dead Sea.
3. Why are there no cities on the Jordan River?
4. What section of the Jordan Valley played the most important part in the life of the Hebrews? Why?
5. What would happen if a canal joined the Mediterranean Sea and Dead Sea?
6. Read Hymn 99 in the *Hymnal for American Youth,* "Galilee, Bright Galilee."

Bible Readings

1. A Great Preacher at the Jordan: Matthew 3.
2. A seaside sermon: Mark 4: 1-9.
3. A storm on Galilee: Matthew 14: 22-33.
4. Jesus healing in Capernaum: Mark 1: 21-28.
5. Jesus in Jericho: Luke 19: 1-10.
6. Jesus healing in Bethsaida: Mark 8: 22-26.

Readings for Pupils

The Geography of Bible Lands, Crosby; Chapter XVI, "Palestine, Galilee, and Samaria."

Read articles, "Jordan River" and "Dead Sea" in your school encyclopedia.

LESSON III

THE JEWISH PEOPLE

The Jewish people traced their ancestry to Abraham, a Semite who migrated from Babylonia about 2100 B. C. About eight hundred years later his descendants were persecuted slaves in Egypt. One of their number, Moses, who was educated in Pharaoh's house, finally led his people out of the land of Egypt and became their great law-giver. After forty years of wandering about in the South Country they entered Palestine. For nearly three hundred years they struggled against many enemies and finally became masters of the land in David's reign, under whom they became a powerful people. Solomon's reign was one of wealth, Oriental display, and oppression against which the northern half of the kingdom rebelled at the time of Solomon's death and set up a kingdom of its own. Weakened by this division, the Northern Kingdom was defeated and carried captive by Assyria in 721 B. C. The Southern Kingdom continued several generations longer but was finally conquered and taken captive in 586 B. C.

The Return

A meager remnant of the captives and their children returned to Judæa in 538 B. C. and the following years. Under great stress they completed their Temple in Jerusalem in 516 B. C., and later built the city walls. Down to the time of the Mac-

cabean Period, 165-63 B. C., foreign rulers one after another dominated this struggling nation. They suffered much as the Armenians have suffered at the hands of the Turks. For zeal and heroism the Jews under the Maccabean leaders cannot be surpassed in history. This glorious independence enjoyed under the Maccabean leaders was frittered away by jealous, power-seeking factions. Rome came upon the scene, conquered, and remained. When Jesus was born, Cæsar Augustus controlled Palestine through his vassal Herod.

What the Jews Gave the World

Even though the career of the Jewish nation was a stormy one, they nevertheless made a wonderful contribution to the world for all time. From the very beginning of their history their consciousness that " the Lord was their God " colored all their activities. As a nation their glory has passed, but the glory of the prophet who preached and the psalmist who sang will never perish. They declare unto us righteousness, justice, sincerity, honesty, and kindness.

Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate . . . let justice roll down as waters, and righteousness as a mighty stream.

Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed

thee, O man, what is good; and what doth Jehovah require of thee, but to do justly and to love kindness, and to walk humbly with thy God?

Just as the prophet's words are for all men, so are the songs of the psalmist. This hymn-book of the Jewish people reflects their heart struggles. Psalm 23 not only has poetical beauty, but also is a picture of abiding personal faith in God. Psalm 1 teaches us the way of life far better than it sings. If we should make these two Psalms our own in heart and mind we should be able to appreciate how the best Jews thought and felt.

PSALM 23

Jehovah is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever.

PSALM 1

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:

But his delight is in the law of Jehovah;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
The wicked are not so,
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sinners in the congregation of the righteous.
For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.

Their Faith in the Future

In the midst of their deepest national depression the religious leaders still hoped that God in his own good time would send them a Deliverer. This Deliverer was the expected Messiah, who was to fulfil the deepest longing of pious Jewish hearts—in fact, the One who was to satisfy the deepest longings of mankind. There are many Old Testament passages full of expectation and hope for Israel's national future. There is one passage of which we always think as a significant picture of Jesus' life of suffering, namely, Isaiah 53. When Jesus came the Jews were looking for a regal Messiah, not a suffering, serving one.

Romans, Greeks, Jews

The Romans gave the world law and order through their wonderful system of government. Rome was a great civilizing power. Roman citizenship was prized. The Greeks furnished a universal language that was as commonly known then as English is today. Their teachers and philosophers inspired men

to think. The Jews transmitted to the world belief in one God. Through them have been expressed religious feelings and beliefs that belong to rich and poor, bond and free, learned and ignorant. And " in the fulness of time " when Roman, Greek, and Jew had each done his part, Jesus came.

Questions

1. Who were the Patriarchs? Where are their life-stories found?
2. Look up the life-story of Judas Maccabeus in some encyclopedia.
3. What do we mean when we call the Jews " God's chosen people "? Amos 3:1, 2; 9:7; John 8:39, 40.
4. Compare the second Old Testament quotation in this lesson with 1 Corinthians 13.
5. What part did the Romans have in preparing the world for Jesus' coming? The Greeks? The Hebrews?
6. What is the meaning of " Messiah "?
7. What does it mean to make Jesus King?
8. What would have happened if Jesus had been the political leader the Jews expected?

Bible Readings

The Jews gave the world:

1. Laws that underlie our civilization: Exodus 20: 1-17.
2. Belief in one God: Isaiah 44: 6-8.

3. Teaching that God loves his children: Hosea 11: 1-4.
4. Teaching that God's children must be righteous: Amos 5: 4-15.
5. Dauntless heroes of faith: Hebrews 11: 17-40.
6. A song of praise: Psalm 103.
7. Words of wisdom: Proverbs 10: 1-12.

Readings for Pupils

The Geography of Bible Lands, Crosby; Chapter XIV, "A Peculiar People."

Stories for the Junior Hour, Demerest; "The Home God Honored," Chapter I.

Our Heritage from the Old World, Greenwood (sixth grade public school), Chapter III, "The Hebrews: The People, Country, Contribution to Civilization."

Read articles "Patriarchs," "Semites," and "Messiah" in your school encyclopedia.

LESSON IV

THE OCCUPATIONS OF THE PEOPLE

You have already learned in your school studies how the physical features and climate of a country determine whether the people shall fish, hunt, plow, grow fruits, become herders of cattle and sheep, or become traders in the market-place.

Farmers, Herdsmen, Fruit-growers

We have already learned that Palestine is a country of mountains and hills interwoven with river valleys and plains. The latter, particularly along the Mediterranean coast, some upland plains and the rich Plain of Esdraelon afforded an opportunity for farming. The hillsides were the joy of every Naboth in the land. Nooks and corners of tillable land in valley and on terraced hillside were used for such garden stuff as we see on truck-garden farms today.

The peculiar physical features gave rise to a great diversity of climate, which also in turn gave opportunity for a great variety of crops. Tropical heat might be found in the Jordan Valley when the plains were cold and bleak and the higher areas snow-covered. Such climatic conditions made it a land of variety whose fruitfulness is referred to no less than nineteen times in the Old Testament as "a land flowing with milk and honey." Every garden-spot was made to abound in fruits, grain, and vegetables

—mustard, flax, vine, fig, lemon, orange, citron, beans, peas, lentils, berries, almond, olive, apricot, apple, quince, pomegranate, melon, cucumber, hemp, date, wheat, barley, and sugar-cane; and this list might be increased.

The Garden of Palestine

The richest part of all Palestine is Galilee. Early fruits and vegetables from the plains and valleys skirting the Lake of Galilee were shipped on the backs of donkeys both north and south to the towns and cities on the hills. If a placard with "Grown in Galilee" adorned the fruit-stand of the vendor he had a better chance to sell. The Plain of Esdraelon, hemmed in by hills and drained by the Kishon River, is a rich loam, producing luxuriant crops of grain. From this plain and the region immediately north, "Issachar, Zebulun, and Naphtali brought bread on asses, and on camels, and on mules, and on oxen, food of meal, cakes of figs, and clusters of raisins, and wine and oil and oxen and sheep in abundance" when they came to pay homage unto King David. This rich country was exploited to supply the king's table.

The rougher spots often described as "wilderness" in the Bible afforded pasturage for flocks and herds. You may remember how Deborah in her great war ode taunted Reuben and Gad, who dwelt east of the Jordan, for preferring their flocks and herds to their country's safety. The raising of sheep, goats, and cattle was a common occupation from their time to Jesus' day, and required the watchcare of many boys such as the young David of long ago.

These animals furnished milk, butter, and cheese; also wool for the housewife to spin and weave; goat's-hair for coarse cloth and tents, and meat for food. The cattle were used for plowing and threshing. Elisha, Amos, and Micah were farmer boys who became prophets; David the herdsman and Saul the farmer became kings.

The Fishing Industry

Around the Lake of Galilee many people made a living by fishing. There are forty-three varieties of fish in Lake Galilee and the river Jordan, of which fourteen are peculiar to this region. John and James, Peter and Andrew, two pairs of brothers who became disciples of Jesus, were fishermen. The fishing industry is reflected in the names of two towns: Bethsaida which means "Fisher-home," and Tarichea, "Fish Factory." From the latter, cured fish were shipped to Antioch, Rome, and Alexandria. Jerusalem had a Fish-Gate and market. In addition the Mediterranean afforded ample opportunity for deep-sea fishing.

Makers of Supplies

There were many carpenters and smiths engaged in making supplies for farmers, herdsmen, and fishermen. Carts, plows, hoes, picks, appliances for threshing, sickles for cutting the grain, and war supplies were all made by hand; so also were boats, sails, nets, fishhooks, and ropes. When Jesus dwelt in Capernaum did he repair and build boats, just as he had made yokes, carts, and repaired and built homes in Nazareth?

And Women Too

The women also played an important part in that workaday world. Their time was occupied by spinning, weaving, and sewing; butter and cheese-making; grinding flour and meal; securing fuel and water. The Wise Man glorified their work when he pictured for us the ideal housewife in Proverbs 31: 10-31:

A worthy woman who can find?
For her price is far above rubies.
The heart of her husband trusteth in her,
And he shall have no lack of gain.
She doeth him good and not evil
All the days of her life.
She seeketh wool and flax,
And worketh willingly with her hands.
She is like the merchant-ships;
She bringeth her bread from afar.
She riseth also while it is yet night,
And giveth food to her household,
And their task to her maidens.
She considereth a field and buyeth it;
With the fruit of her hands she planteth a vineyard.
She girdeth her loins with strength,
And maketh strong her arms.
She perceiveth that her merchandise is profitable;
Her lamp goeth not out by night.
She layeth her hands to the distaff,
And her hands hold the spindle.
She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
She is not afraid of the snow for her household;
For all her household are clothed with scarlet.
She maketh for herself carpets of tapestry;
Her clothing is fine linen and purple.
Her husband is known in the gates,

When he sitteth among the elders of the land.
She maketh linen garments and selleth them,
And delivereth girdles unto the merchant.
Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done worthily,
But thou excellest them all.
Grace is deceitful, and beauty is vain;
But a woman that feareth Jehovah, she shall be praised.
Give her of the fruit of her hands;
And let her works praise her in the gates.

Questions

1. What is the meaning of "land flowing with milk and honey"? (Exod. 3:8.) Why did Palestine deserve the name?
2. What kind of character does fishing develop in a man?
3. Read the story of Jesus calling fishermen. (Mark 1:16-20.) Does God call people today? How does he call them? How was the child Samuel prepared to hear God's call? (1 Sam. 3.)
4. Would it be desirable if we had no work to do? Why? If every one in your home or town stopped working what would happen?
5. Make a list of all the industries spoken of in Luke's Gospel during the next five weeks. Jesus knew the working man well.

Bible Readings

Occupations

1. The flocks and herds of Abraham: Genesis 13: 1-13.
2. A vineyard song: Isaiah 5: 1-7.
3. Elisha the farmer becomes a prophet: 1 Kings 19: 19-21.
4. Jesus called fishermen: Mark 1: 16-20.
5. The potter: Jeremiah 18: 1-12.
6. The parable of the sower: Luke 8: 4-15.
7. The art of building: Matthew 7: 24-29.

Readings for Pupils

The Geography of Bible Lands, Crosby; Chapters XIX and XX, "Village Life in Palestine."

Compare "work in Palestine" with that of *Pete of the Steel Mills,"* by H. S. Hall; *Reading and Living,* Hill and Lyman; Book II, pp. 132-142, with respect to:

1. Health.
2. Time to think and study.
3. Time to live a happy, helpful life.

PART II

EARLY LIFE AND EDUCATION OF JESUS

LESSON V

SOURCES OF OUR KNOWLEDGE OF JESUS' LIFE

The Gospels give us the story of the Life of Jesus. They were all written by his followers, two of whom are counted among the Apostles, some time between 60 and 100 A. D. The writing was done in the Greek language. These Gospels are by no means a complete history of Jesus' life, but are four pictures of the Master, differing from each other in many particulars just as the writers themselves differed from each other. Each writer had his own particular training and outlook upon life and his own particular experience with Jesus himself, and wrote to convey to his readers his feelings, his knowledge, and his estimate of Jesus whom he had learned to know and love.

Practical Method

Luke, better than any other, gives us very definite information of how he secured the material for his Gospel. He used a very practical and scientific method. As far as possible he went to the people who had actually known and heard Jesus as he tells us in the opening paragraph of his Gospel:

> Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the word,

it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.

Without a doubt each writer was as definite and practical as Luke but did not have Luke's training nor all the information that he possessed.

Mark's Gospel

The Gospel of Mark, as we have it in our Bible, is the shortest, the simplest, and probably the oldest of the four. The writer, John Mark, plunges into the heart of his subject after giving a very brief report of the work of John the Baptist. All the way through he dwells upon the great works of Jesus and says less about his teachings than does any of the other three writers. It is a Gospel of action. Jesus is the actor, who shows his power in great deeds. It is thought that Mark got much of his material from Peter with whom he traveled as secretary.

Gospel of Matthew

The Gospel of Matthew was written by Matthew, who was Levi, the publican whom Jesus called to follow him. The whole outlook of this Gospel is Jewish. If we did not know the author, we would know it was written by a Jew for Jews. The lineage of Jesus is traced to David and Abraham. There are many references to Old Testament prophecies. Matthew is writing his story of the life of Jesus for Jewish Christians, showing them how Jesus was the fulfilment of Old Testament prophecy. Matthew placed great emphasis on Jesus' teachings which are

exemplified in the Sermon on the Mount, where the laws and principles of his Kingdom are set forth. When Matthew wrote his Gospel he had in his possession, from all appearances, the Gospel of Mark as well as much other material. Let us call this Gospel the "Gospel of the Kingdom." It was probably written very shortly after the Gospel of Mark and possibly was first used in Palestine, later in other Jewish centers.

Gospel of Luke

Luke, Paul's missionary companion, is the author of the third Gospel. Paul speaks of him several times as his fellow worker and also refers to him as the "beloved physician." Apparently Paul met Luke for the first time in the city of Troas. Paul's vision in the night of the "man from Macedonia" may have been conditioned by Luke's urgent plea that Paul should come to Troas. There are many things which Jesus did and said of which Luke alone tells us in his Gospel. How poor the world would be without Luke's story of the Bethlehem Babe; the trip of the twelve-year-old boy to Jerusalem; the great stories of the Good Samaritan and the Prodigal Son; the sympathy and tenderness of Jesus to the sinful woman who poured her precious ointment on his feet; his approval of the praying publican, and the seeking Zacchæus; and Jesus' wonderful words of assurance to the thief on the cross. These pictures, and others might be added, help us to understand that the Jesus who was the Great Teacher was also the Great Sympathizer, the friend of all who were in need.

Gospel of John

The Gospel of John was written by John, the Apostle, toward the end of his life, about 100 A. D. It was written for the Christians of Asia Minor scattered throughout the Greek cities. John and James, sons of Zebedee, are coupled together in many instances in the Gospels. Peter, James, and John are grouped together and seem to have been very close to Jesus during his ministry. Perhaps they understood the Master better than the others. John is referred to as the "beloved disciple." He tells us that he wrote his Gospel in order that people might believe that Jesus is the Christ, the Son of God, and that believing they might have life in his name. We see here an anxiety on John's part, for he had not long to live, to establish the faith of the groups of Christians gathered together through his missionary efforts as well as all groups of Christians wherever his Gospel might be read. John alone records for us some very intimate conversations with the disciples, particularly at the time of the last Passover. He gives us many pictures of faith and unbelief and he shows how the latter brought about the death of Jesus.

Questions

1. Compare the Gospels as to length.
2. Name them in order of writing.
3. Which of the writers belong to the Twelve Apostles?
4. Why did not each writer give us exactly the same story about Jesus? Explain.

5. Which Gospel do you read most? Why? What is your favorite chapter? Why?
6. Name some things in each Gospel making it different from the others.
7. Memorize John 15: 1-11.
8. How would you go about to write a life of George Washington or Woodrow Wilson? Compare your method with Luke's.

Bible Readings

1. Found only in Mark: Healing the deaf and dumb man: Mark 7: 31-37.
2. Found only in Matthew: Some parables: Matthew 13: 44-52.
3. Found only in Luke: Jesus in the house of Simon the Pharisee: Luke 7: 36-50.
4. Found only in Luke: The Good Samaritan: Luke 10: 25-37.
5. Found only in John: Jesus' conversation with Nicodemus: John 3: 1-21.
6. Found only in John: Jesus' conversation with the woman of Samaria: John 4: 4-26.
7. Found in the Four Gospels: The feeding of the five thousand: John 6: 1-15; Matthew 14: 13-23; Mark 6: 30-46; Luke 9: 10-17.

Readings for Pupils

Read article "Gospels" in encyclopedia.

A Travel Book for Juniors, Hanson; Chapter IV, "A Letter About the Bible."

Life of Jesus, Forbush; pp. 83-86, "How the Gospels Came to Be Written."

LESSON VI

BIRTH AND BOYHOOD OF JESUS

Cæsar's Decree

"Now it came to pass in those days, there went out a decree from Cæsar Augustus that all the world should be enrolled." This decree was the talk of all the people of the land. Neighbors gathered in groups to discuss it. Buyers and sellers in the market-place, forgetful of their business, talked low and earnestly of Rome's new demand. The boys and girls quit their play, listening in wonderment to their fathers' and neighbors' talk. A man named Jacob with a fish-market in Jerusalem said, "I have got to enroll in Bethsaida." Gamaliel, a teacher of the law, said, "I enroll in Joppa." A pearl merchant ready to go to Egypt on business, gave up his trip and prepared to go to Jericho. A Jew going to Tarsus to buy tent-cloth was halted at the northern boundary of Palestine, and handed the decree by a Roman soldier. In dismay he turned his three camels toward the south, for he was born in Beersheba, and had to travel one hundred and fifty miles to register. Men and women were going in opposite directions throughout all Palestine to their own cities to enroll regardless of the inconvenience.

At Bethlehem

In obedience to the decree, Joseph and Mary journeyed from Nazareth to Bethlehem to register. The

roads were thronged by great crowds which made travel very difficult. When night came lodging was very hard to secure. In this jostling crowd "First come, first served" was the prevailing law. How Joseph and Mary longed for a comfortable room that night after the weary hours of travel! But every room was taken. Joseph was much concerned because Mary was so fatigued by the trip. Again he went to the brusque inn-keeper and made one more plea. Without interest or emotion the inn-keeper said, "There is the stable, it's all I can do." So they turned to the stable, the dark, smelly shelter of asses and donkeys, for protection and rest. Before the morning sun arose Jesus was born. The first little cry he uttered was in a crude stone stable. Many homes would have been open if it had been known that Jesus was to be born that night. Near Bethlehem

There were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

The Presentation in the Temple

When the child was eight days old he was given the name Jesus, which is the Greek for Joshua.

About a month later, according to custom, his parents took Jesus to Jerusalem and there presented him in the temple, offering the usual sacrifice made by the poor, " a pair of turtle-doves, or two young pigeons." During this service a devout old man named Simeon and a prophetess named Anna were worshiping God in the temple. The little group of worshipers from Nazareth attracted them. God's spirit impressed upon them that this little child was the expected Messiah. Simeon took the babe in his arms and praised God in these words:

> Now lettest thou thy servant depart, Lord,
> According to thy word, in peace;
> For mine eyes have seen thy salvation,
> Which thou hast prepared before the face of all peoples;
> A light for revelation to the Gentiles,
> And the glory of thy people Israel.

After the presentation service parents and baby returned to Galilee, to their own city, Nazareth—a little gray town without reputation stuck off in the Galilean Hills. How could Jesus become great in this quiet, secluded spot? But God had plans for those childhood days.

Simple Boyhood Days

Very little is said in the Gospels about Jesus' boyhood days. The humble circumstances under which he was born and lived made no unusual impression upon his neighbors. If they had, Luke probably would have told us. The townspeople later in Jesus' life remembered him as " the carpenter." Outwardly thousands of Jewish boys led a daily life much like that which Jesus lived. However, in Luke a general

description of what took place is given in a single sentence: "Jesus advanced in wisdom and stature, and in favor with God and man." This is called by a great many people "the four-square life": "Jesus grew in body; Jesus grew in mind; Jesus grew in fellowship with men; Jesus grew in fellowship with God."

Questions

1. Memorize Luke 2: 10-14 and Luke 2: 52.
2. Read Matthew 1: 21. Jesus is the Greek name for Joshua. The latter means "Jehovah will save."
3. The story tells us that there was no room in the inn where the Christ-Child might have been born. In what ways do we crowd Jesus out?
4. Make a list of the reasons why you like the Christmas season.
5. From this list of Christmas hymns, pick out your favorite. Why do you choose it? Because of "the words," "the tune," "the sentiment," or what?

   Joy to the World! the Lord Is Come.
   Hark, the Herald Angels Sing.
   It Came Upon the Midnight Clear.
   O Come, All Ye Faithful.
   O Little Town of Bethlehem.
   Away in a Manger.
   Silent Night, Holy Night.
   As With Gladness Men of Old.
   We Three Kings of Orient Are.

Prayer

We thank thee, heavenly Father, because Jesus came into the world as a little babe. We thank thee, because he grew in body and mind and in favor with God and man. Help us to make him our daily companion that we may grow as he grew, and love as he loved.

Bible Readings

1. Mary's song of joy: Luke 1: 46-55.
2. Zacharias' song of joy: Luke 1: 67-79.
3. The birth of Jesus: Luke 2: 1-7.
4. The song of the angels: Luke 2: 8-20.
5. The Wise-men from the East: Matthew 2: 1-12.
6. The presentation in the Temple: Luke 2: 22-39.
7. The flight to Egypt: Matthew 2: 13-23.

Readings for Pupils

The Other Wise Man, Van Dyke.

Hebrew Life and Times, Hunting; Chapter VIII, "Village Life in Canaan"; Chapter IX, "Keeping House Instead of Camping Out."

Christmas Carol, Dickens.

Travel Book for Juniors, Hanson; Chapter XXIII, "Christmas in Bethlehem."

National Geographic Magazine, December, 1926, "Among the Shepherds in Bethlehem."

LESSON VII

GROWING AND LEARNING

Luke who tried to find out everything about Jesus' life, does not tell us of a single incident which happened until Jesus was twelve years of age. We know, however, that Jesus was not idle during those years. A boy in Palestine was of age at twelve and naturally would be supposed to know a great many things.

Schools in Jesus' Day

There were schools in Palestine when Jesus was a boy. These were generally held in the synagogue where the people studied the Law and worshiped on the Sabbath Day. From a story connected with old Rabbi Hillel it appears that a fee was paid. "On a cold, snowy day, Hillel, a poor little ragged boy, did not have the small coin to pay his way. In order to hear the lesson he sat in the open window. The teacher looking up saw the boy, and knowing that he was eager to learn brought him in beside the warm fire." Later he became one of the greatest teachers among the Jews. Like other villages Nazareth probably had a school, but there is no indication that Jesus attended it. In after years Jesus has nothing to say in parable or sermon about school days.

The Home as a School

Jesus got his first lessons in the home. His teachers were Joseph and Mary, particularly the latter.

His mother would be his constant companion until he became a " son of the law," which took place when he was twelve years of age. During this time he would always go to the synagogue with his mother and sit with the women behind the screen. Mary was very happy when her son repeated from memory for the first time the Jewish confession of faith: " Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy might."

Stories and Songs

And when bedtime came there were stories. " Tell me a story " is a request that belongs to all the children of the world. Mary would say, " What story will you have? " If we had been listening we might have heard Jesus say, " Tell me the story of David," or it may have been about Abraham, Jacob, Joseph, Moses, Joshua, Gideon, Samuel, or some of Israel's great kings or prophets. Thus he came to love all God's great heroes of the past. He may have prayed at night when a boy: " Heavenly Father, make me as loyal as Joseph, and as brave as David, and as good as Abraham; make me like one of thy prophets." Then too, there were songs and hymns sung to the music of a harp or psaltery. Most of these are found in our Book of Psalms. Jesus would be deeply interested in the Twenty-third Psalm, for he had often seen shepherds with their flocks on the hills around Nazareth. Mary, like all good mothers, sang hymns and songs of praise as she swept the floor, ground the wheat into flour, kneaded the dough, and baked the bread, went to the village well for water, sewed and

knitted, and watched over the other babies of the home.

A Picture Not in the Gospels

Can you see a picture like this? One day Jesus saw the little metal box two or three inches long, called the mezuzah, at the side of the door. He said, "Abba, give it to me." Then Joseph told this little five-year-old boy about the box. It had in it a small piece of parchment on which were written in Hebrew letters the verses found in Deuteronomy 6:4-9, a passage dear to every Jewish heart.

Between the ages of six and twelve years, Jesus was with Joseph a great deal. With great curiosity he had gazed upon the little leather boxes called phylacteries which Joseph wore on his forehead and left arm at morning prayers. One day when Jesus was able to read he said, "Abba, let me read the laws enclosed in the leather boxes." Joseph said, "Yes, my boy, you must learn these laws, for when you become a 'son of the law' you will have to wear these at morning prayer. This one on the forehead has four little rooms, and in each room a passage from the Book of the Law.[1] This phylactery on my left arm has only one room in which all these passages stand side by side on a piece of parchment."

Then as Joseph put the phylactery on his own head he said: "Blessed art thou, O Lord, our God, King of the Universe; who hast sanctified us by thy commandments and hast given us commandment concerning the precept of the phylactery." Then he laid

[1] The selections included in this phylactery were Exodus 13:1-10; Exodus 13:11-16; Deuteronomy 6:4-9; Deuteronomy 11:13-21.

the other phylactery on his left arm saying: "Blessed art thou, O Lord, our God, King of the Universe; who hast sanctified us by thy commandments and hast commanded us to lay the phylactery."

God's Plan

Thus we see how God cared for Jesus through whom he was going to reveal himself and redeem mankind; also we see how he was trained in a good home where he heard God worshiped in prayer and praise.

Questions

1. Memorize Deuteronomy 6: 4, 5.
2. Name some things a good citizen was expected to know in Jesus' day.
3. What are the chief characteristics of a good citizen today?
4. *Resolved,* That no one should be granted American citizenship until he can speak, read, and write the English language.
5. *Resolved,* That no one except church-members in good standing should be granted American citizenship.
6. Name some Old Testament Stories that Jesus would know as a boy.
7. Who were Jesus' teachers and what text-book did he use?
8. Study carefully the library of Jesus. In what books do you think he was most interested? Why? In what other Jewish writings would Jesus be interested?

9. Name as many reasons as you can why we should have morning prayers in our homes.

Bible Readings

1. The father must teach the son: Deuteronomy 6: 1-15.
2. Samuel in Eli's school: 1 Samuel 3.
3. David learning in the fields: 1 Samuel 16: 1-13.
4. Words to the learner: Proverbs 4.
5. A teacher's song: Psalm 1.
6. Knowledge will keep and cleanse: Psalm 119: 1-16.
7. Jesus the learner became the Great Teacher: Matthew 5: 1-16.

Readings for Pupils

Cotter's Saturday Night, Burns.

A Travel Book for Juniors, Hanson; Chapter XXIV, "Where the Boy Jesus Lived."

Hebrew Life and Times, Hunting; Chapter XXVIII, "Book Learning Among the Jews."

The Library of Jesus

A. Historical Books—seventeen in number:

1. The Pentateuch (composed of "The Law" and history):
   (1) Genesis.
   (2) Exodus.
   (3) Leviticus.
   (4) Numbers.
   (5) Deuteronomy.

2. Historical and Sermonic:
   (1) Joshua.
   (2) Judges.
   (3) Ruth.
   (4) 1 and 2 Samuel.
   (5) 1 and 2 Kings.
   (6) 1 and 2 Chronicles.
   (7) Ezra.
   (8) Nehemiah.
   (9) Esther.

B. The Writings—six books:
1. Job.
2. Psalms.
3. Proverbs.
4. Ecclesiastes.
5. Song of Solomon.
6. Lamentations.

C. The Prophetical Books—sixteen in number:
1. The Major Prophets:
   (1) Isaiah.
   (2) Jeremiah.
   (3) Ezekiel.
   (4) Daniel.

2. Minor Prophets:
   (1) Hosea.
   (2) Joel.
   (3) Amos.
   (4) Obadiah.
   (5) Jonah.
   (6) Micah.
   (7) Nahum.
   (8) Habakkuk.
   (9) Zephaniah.
   (10) Haggai.
   (11) Zechariah.
   (12) Malachi.

LESSON VIII

THE FIRST GREAT EVENT OF BOYHOOD

Jesus was now a " son of the law " and worshiped with the men in the synagogue. With a mother's pride Mary peered at him through the screen which separated the women and children from the men. Here Jesus, wearing on his arm and brow the phylacteries, listened to the reading of the Law and Prophets by the leader of the synagogue. Discussions often followed in which visitors were asked to take part. Jesus also had a chance to read the lesson sometimes, from the Synagogue Rolls which were written in the Hebrew language. Since the people no longer spoke that language much explanation was necessary to make the lesson plain.

Making Ready

Besides worshiping with the men it was Jesus' privilege to attend the great Jewish feasts. His heart throbbed with the expectation of celebrating the Passover Feast in Jerusalem. This was a great event in every boy's life.

Two kinds of preparation were needed. First, they talked over the meaning of this great feast. Exodus 12, which gives the story of the Passover, was solemnly read in the synagogue the preceding Sabbath. Joseph probably read this passage also at morning prayers if he was fortunate enough to have the " Rolls " containing the Law. Devout Jews

would also pray for God's guidance before undertaking such a trip; for Jerusalem was sixty-five miles from Nazareth.

Then there was another kind of preparation. Joseph being a carpenter, we presume he had a cart. The cart and the harness for the donkey must be put in good repair; the necessary clothes packed in bundles; and food prepared for a journey of several days. The women usually rode and sometimes the men as well, but great throngs of poor folks walked all the way.

The Morning Start

In the early morning the village was astir. Friends and neighbors came together by common consent, forming groups of traveling companions. While the sun was still low the main road to Jerusalem was filled with pilgrims going to the city,

> Beautiful in elevation, the joy of the whole earth,
> Mount Zion . . . the city of the great King.

At mealtime they picnicked beside the favorite wells and springs. At night they sought the safety of the village squares if no friends offered hospitality.

A Fireside Picture

In most of these groups were old men like Simeon who meditated day and night on the goodness of God. Sometimes they went from group to group in the evening camp speaking words of wisdom and comfort to the people. Such a man visited Joseph's company one night. Standing in the dimness of the

waning fire, he lamented the trying fortunes of his country. "Solomon's glorious Temple," said he, "perished almost 600 years ago; many Passovers did I celebrate in the old Temple built by Zerubbabel which the great defiler defiled. Tomorrow we shall stand in Herod's Temple, a building more beautiful. But I do not like that name 'Herod.' Would to God the Messiah would come soon! I am old." Raising his hands in benediction, he said:

The Lord bless thee and keep thee!
The Lord make his face to shine upon thee, and be gracious to thee!
The Lord lift up his countenance upon thee, and give thee peace—
Until the Messiah comes,

and he passed out into the darkness to his own camp. Many in every group would say, "O God, may it be true." Some, uttering these words, had in mind a Messiah at the head of an army; others thought of a Messiah who would show the people how to live to please God. Jesus belonged to the latter group.

The Last Lap of the Journey

The next morning all were up early, for they expected to complete the journey. The morning air was vibrant with many hymns of praise. Company answered company as they sang the "Songs of Ascent." These songs were specially written for pilgrims on their way up to Jerusalem, and are found in Psalms 120 to 134.

It was from Mount Olivet that Jesus saw Jerusalem for the first time. The sight inspired him and the others to join in the ancient song:

Jerusalem, thou art builded
As a city that is compact together;
Whither the tribes go up, even the tribes of Jehovah . . .
To give thanks unto the name of Jehovah.

Mark ye well her bulwarks;
Consider her palaces:
That ye may tell it to the generation following.

The group ahead of Joseph's company, beholding the Temple, began to sing their favorite song.

How amiable are thy tabernacles,
O Jehovah of hosts!
My soul longeth, yea, even fainteth
For the courts of Jehovah;
My heart and my flesh cry out unto the living God.

At Jerusalem

If Joseph or his companions had no friends in Jerusalem they would camp outside the gates, for hundreds of thousands came from all quarters of the Roman Empire to the great Passover Feast. The next day the feast was celebrated with great religious devotion and patriotic enthusiasm. It was a joyful meal commemorating the deliverance of Israel from Egypt. They worshiped God, renewed old acquaintances, and feasted bountifully.

Jesus' interest centered about the Temple. It was his Father's house. The Passover was of religious significance to him, for it commemorated the time when God in his mercy had delivered Israel from bondage. He had come to Jerusalem with great faith and expectation. His soul was kindled anew as he walked in the courts of the house of God. He met and conversed with doctors of the Law who were

PALESTINE
IN THE
TIME
OF
OUR LORD
Sidon
Mt. Lebanon
Mt. Hermon
SAREPTA
Tyre
GALILEE
CHORAZIN
CAPERNAUM
BETHSAIDA
CANA OF GALILEE
MAGDALA
DALMANUTHA
NAZARETH
TIBERIAS
Mt. TABOR
Naïn
Gerasa
Gadara
PLAIN OF ESDRAELON
Gadarenes
Pella
SALIM
SAMARIA
Beyond
Jordan
Mt. EBAL
SYCHAR
SHECHEM
JACOB'S WELL
Mt. GERIZIM
SHILOH
JOPPA
LYDDA
ARIMATHÆA
BETHEL
JERICHO
EMMAUS
AZOTUS
JERUSALEM
Mt. OF OLIVES
BETHLEHEM
MACHÆRUS
Hill Country
Gaza
HEBRON
Judæa
Wilderness
ARNON
Beersheba
IDUMÆA
ARABIA
MEDITERRANEAN SEA
DECAPOLIS
SCALE OF ENGLISH MILES.
0 10 20 30 40

surprised at his knowledge and insight. If arrangements for the return trip had been made, they were entirely forgotten in the midst of the new spiritual joy that stirred the heart of Jesus. He was filled with a deep desire to do his Father's will.

It happened that when the Passover Feast was over the company to which Joseph belonged started home. After a day's journey Mary began to ask: "Where is Jesus? I have not seen him today." Word was passed along the caravan, but he was not found. So Joseph and Mary with fearful hearts retraced their steps to Jerusalem and spent three days looking for the lost boy. At last they found him in the Temple in conversation with the learned men. It was a good place to be found.

And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? Knew ye not that I must be in my Father's house?

These are the first recorded words of Jesus, and they show us that his heavenly Father was holding the first place in his life. With the obedience of a true son he returned to Nazareth where he spent his youthful days working at the trade of a carpenter.

Questions

1. Of the Pilgrim Psalms memorize 121.
2. Why was the Temple so attractive to Jesus?
3. Should one say of his home it is "the house of God"? Why?

4. What makes a building "the house of God"?
5. Is our worship more acceptable to God if offered in a church? Explain.
6. Is there any connection between reverence and worship? Explain.
7. What advantage is there in worshiping together?
8. What do you regard as the greatest event in your life? Think over this carefully.
9. What do you regard as the greatest event in the life of Lincoln? Of Washington?

Bible Readings

1. The first Passover: Exodus 12: 1-14.
2. Hezekiah kept the Passover: 2 Chronicles 30: 13-22.
3. Jesus' first Passover: Luke 2: 41-52.
4. Song about Jerusalem: Psalm 48.
5. Longing for the Temple: Psalm 84.
6. Pilgrim Songs: Psalms 125, 130.
7. Jesus' last Passover: John 13: 1-20.

Readings for Pupils

A great event in Samuel's life: 1 Samuel 3.

A great event in David's life: 1 Samuel 16: 1-13.

Living at Our Best, Sharp and Hill; Chapter XIII, "Beginning Business."

LESSON IX

"THOSE EIGHTEEN YEARS"

After those memorable days in Jerusalem Jesus returned to his home in Nazareth where he became a helper in the carpenter shop. When a stranger came to Nazareth inquiring of some citizen for a man to repair his plow, the latter would reply, "About half a Sabbath Day's journey west of the synagogue you will find the shop of Joseph." As years passed by the same shop was described as "the shop of Jesus," for it appears that Joseph, the father of the household, died in early manhood. This left to Jesus the great responsibility of caring for his mother, brothers, and sisters.

He Was an Educated Man

In after years Jesus was hailed as a Great Teacher in Galilee and Judæa. His townsmen once retorted: "Where did this fellow get all this wisdom? He is just a carpenter." Yet the shop offered opportunity. He developed a sturdy manhood as he wielded adz, ax, and hammer. His work demanded preciseness of eye and hand, a certain training in arithmetic, the advantage of business and social relationships, and time for meditation.

Though his work was common, he was not common. His will was strong, his mind keen, and his heart pure. Whether he continued to get inspiration out of his visits to the Temple at Passovertime we

do not know. We may be sure that, like every other youth, he struggled for self-mastery, had his dreams and ideals. God the Father became as real to him in the home, the shop, the synagogue, the market-place, and the open fields as in the Temple when a boy. He discovered God as Father, friend, and companion, and man as brother, as he learned his lessons in the school of common toil. His experience testified that the Kingdom of God belonged to human hearts and minds, and that the worship of God was a matter of spirit and truth rather than this place or that.

Seeing and Hearing in His Home Town

There has never been a town without some boys who have said, "We shall never be anything if we live here." Such boys in Nazareth wanted to go to Tarsus or Alexandria. Jesus belonged to that class of young people who see beneath the surface, whose world is filled with wonder and with God. That is the reason Jesus made the common, simple struggles and joys of village life, the voice of nature from hill and brook, cloud and storm, beast and bird, grass and flowers, and above all, the people themselves, men, women, and children the occasion of parable and story to teach the love of God.

Impressions from the Daily Round

Tennyson makes Ulysses say, "I am part of all that I have met." Wasn't this true of Jesus too? Let us imagine what might be a working day in the life of Jesus the carpenter as he earned a living for the Nazareth household:

After breakfast and morning prayers, Jesus said, " Mother, I am going to deliver the ox-yoke I finished yesterday at Gideon's farm bordering the Plain of Esdraelon."

" Son, it is a beautiful day for the trip. Could you take Simon with you? He has not been well of late."

With an approving smile, Jesus called, " Simon, Simon boy, you and I are going to the Plain today." In joyful anticipation the donkey was hitched to the cart and the yoke placed therein.

In spite of the long stony road over the hills and through the valleys, Simon was not weary. How could he be, journeying with a big brother who knew every furlong of the road, its trees, flowers, and streams? There, too, were the flocks and herds, fields of growing grain, and more interesting, this house and that barn which Jesus had built or repaired. It was noon as Jesus stopped at the home of the rich farmer who was planning to pull down his old barns and build new and greater ones to take care of the bountiful crop which he expected from his far-stretching fields. Simon's eyes sparkled as the farmer paid Jesus for the yoke. The listless donkey was turned homeward but Simon turned to give the wide fields and fine home one more look, saying as he did so, " Isn't he rich? "

Jesus replied: " No, Simon, he is a poor man. He has forgotten God." The quiet that followed was broken by the shout of Simon as he beheld some of the wonderful " lilies of the field," which somehow lingered weeks beyond their season in a moist secluded valley.

"Wonderful indeed," said Jesus; "more beautiful than Solomon's royal apparel."

Rounding the bend in the road, they saw "a sower going forth to sow." Farther up the hillside, Jesus pointed out the flock of Joseph, the shepherd, the man who never lost a sheep.

"Simon, I can never forget the storm he faced one night as, with staff in hand, he set out to search for a lost sheep."

"Did he find it?" asked Simon.

"He did," said Jesus. "He awakened us at the midnight hour with his shouts of joy. Ah! he loves his sheep."

"A shepherd like him," said Simon, "makes me think of our morning song.

> The Lord is my Shepherd,
> I shall not want. . .

"Yes, indeed; and how true it is of our heavenly Father," said Jesus.

At Home Again

When Jesus drew up to the door of the shop, his mother and a neighbor woman were grinding flour with the hand-mill. Dry grass and leaves gathered by the younger members of the family were piled near the baking oven for fuel. The leaven which Jesus had seen his mother put into the flour in the morning had done its work. Presently the bread for the evening meal would be baked.

At the evening meal Jesus and Simon related the story of their trip. James, who was always interested in the happenings of the town, surprised the

family by telling them how old Amos' youngest son had set out to see the world.

Judas told about two pearl merchants whom he had overheard dickering. One was stupid enough to give a handful of pearls for one big one.

The older sister had interesting news also. "Two priests from Jerusalem were in town today. They had the most wonderful robes! And one prayed in the market-place the longest time. He surely must be good."

In Later Days

In later years when Jesus was known throughout the whole land, some of the religious leaders in Nazareth remembered him as only a carpenter; but others knew him as a good man, one devoted to the duties of home, one whose word could be trusted, one whose work was well done, one ever ready to help, one who spoke gently—one with sympathy, love, and compassion.

Questions

1. Name some other incidents that Jesus may have experienced in Nazareth. Luke 15: 8-10; 14: 7f.; Matthew 13: 24-30; 13: 44.

   At Jerusalem. Luke 18: 9-14.

   At Capernaum. Matthew 13: 47f.
2. Read the hymn "O Master Workman of the Race."
3. Discussion: Resolved that the home, the school, the play director, and the church should cooperate in the education of every child. (See Luke 2: 52.)

Bible Readings

1. A song of assurance: Psalm 23.
2. The Good Shepherd: John 10: 1-21.
3. The Pharisee and the Publican: Luke 18: 9-14.
4. Jesus and Zacchæus: Luke 19: 1-10.
5. The Rich Fool: Luke 12: 13-21.
6. The glory of nature: Luke 12: 22-31.
7. Members of Jesus' family: Matthew 13: 54-58.

Readings for Pupils

Reading and Living, Hill and Lyman, Book II.

The Village Blacksmith, Longfellow, pp. 150f.

Work, Van Dyke, p. 455.

The Builder, G. W. Dresbach, pp. 155f.

In what ways are these poems from your reader connected with those eighteen years of Jesus' life?

Life of Jesus, Forbush; Chapter V, "The Village Carpenter."

PART III

EVENTS IN JESUS' EARLY MINISTRY IN JUDAEA

LESSON X

THE HERALD OF THE KING

When Jesus was about thirty years of age all Judæa was stirred by the preaching of a great man called John the Baptist. While Jesus was "growing and learning" in Nazareth, John, according to the Gospel of Luke, "grew and waxed strong in spirit," during which time he dwelt in some small town in the "hill-country of Judæa" with his devout parents Zacharias and Elizabeth.

John Was a Child of Promise

John, like Isaac and Samuel, was a child of promise. His parents were both righteous and lived blamelessly before the Lord. One day while Zacharias was performing the duties of the priest's office in the Temple, an angel announced that he should be made glad by the birth of a son. "This son," said the angel, "shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from birth. And many of the children of Israel shall he turn unto the Lord their God." This was too wonderful for the doubting Zacharias to believe, and because of his unbelief, he became silent and speechless until the promise was fulfilled.

The Ceremony of Naming the Baby

Eight days after John's birth, during the ceremony of naming the child, the neighbors and kinsfolk

suggested that he should be called Zacharias after his father, but the mother said, "No, John shall be his name." The father, unable to speak, wrote on a tablet, "His name is John." At that moment he broke the long silence in song and praise to God:

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the mouth of his holy prophets that have been from of old),
Salvation from our enemies, and from the hand of all that hate us;
To show mercy towards our fathers,
And to remember his holy covenant;
The oath which he sware unto Abraham our father,
To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins,
Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

The first part of this hymn consists of praise to God for the salvation which is about to come through Jesus. The latter half describes the part that John, this newly named infant, is going to have in preparing the way for the Messiah.

John, the Man of the Hill Country

It would be very interesting if we knew all that happened in John's life during those "thirty years" that elapsed between the Temple scene referred to in the last paragraph and the day he said good-bye to his parents and went forth to preach. What did he do? What did his neighbors think about him? What did he look like? are some of the questions we would like to ask about this strange, yet wonderful man.

Some Things He Did

His father was a priest, and John would be trained to follow in his father's footsteps. He, therefore, would be his helper in the Temple service. The influences of the home would help him to become a good "son of the law." We know he prayed, for in after years he taught his disciples to pray; he also fasted, and, believing it helpful, taught his disciples to fast. Little by little he had withdrawn from the world with its clamor and noise. The rocks and hills, the wild desert filled with solitude, satisfied his mind and heart much better than the crowded streets or market-place. In the quiet of the temple of nature he talked with God and heard his voice.

His Neighbors

We haven't a word recorded to tell us how he impressed his neighbors. He may have appeared strangely stern and silent at times, especially, no doubt, during the days of praying and fasting. Some may have loved him because he was so kind to their

children; others, because he watched beside their sick; and others, because of his earnest prayers in the synagogue. He may often have made fervent appeals in the synagogue, urging men to repent and turn from their sins. I think this is all true, and much more might be said about him.

His Appearance

His appearance impressed the people. He looked like the Nazarite of old, who took a special vow unto the Lord. His hair and beard had never been cut; his face was tense; his eyes shone with the fire of earnestness. His dress, a robe of camel's hair, was tied about with a leather girdle; and his food was locusts and wild honey.

His Message—Good News

John went on a preaching tour through Southern Judæa, and northward along the Jordan River. His message attracted thousands of people to whom he preached the baptism of repentance. For rich and poor, old and young, learned and ignorant, Pharisee and Scribe, he had one urgent message, "Repent ye, for the kingdom of heaven is at hand." Men began to say one to another, "Here is a prophet of God; another Elijah is in our midst." The realization grew that here was the herald of a new day who fulfilled Isaiah's words:

> Behold I send my messenger before thy face,
> Who shall prepare thy way;
> The voice of one crying,
> In the wilderness,
> Make ye ready the way of the Lord,
> Make his paths straight.

His Audience

After listening to John the multitudes asked, "What then must we do?"

JOHN: Live a friendly, helpful life, sharing your food and clothes with the needy.

Tax-collectors came to be baptized, and said, "Teacher, what must we do?"

JOHN: Do not collect from any man more taxes than he should pay.

Soldiers came saying, "And we, what must we do?"

JOHN: Do not extort money from any man with violence, but be content with your wages.

Then there came to him a delegation of priests and Levites from Jerusalem. They pushed through the crowd to John with a good deal of confidence, for they represented the educated religious leaders.

DELEGATION: Teacher, we have come to pay you a visit. Are you the Messiah?

JOHN: Assuredly, I am not he.

DELEGATION: Then, are you Elijah?

JOHN: No.

DELEGATION: Are you that prophet?

JOHN: I am not.

DELEGATION: We wish to report accurately to those who sent us, so tell us what you have to say about yourself?

JOHN: I am a herald of one mightier than I, whose sandals I am not worthy to unfasten. I baptize with water, but he shall baptize with the Holy Spirit.

DELEGATION: If you are not the Messiah, nor Elijah, nor that prophet, what right have you to baptize those who are already children of Abraham?

JOHN: Children of Abraham! They are Abraham's children who have faith like Abraham. Out of these stones God could make better children of Abraham than you are. Something is about to happen soon. The ax is lying at the root of the tree. The One coming after me has a fan in his hand, and he will separate the righteous from the evil.

With many such words John preached unto the people, warning some against sin and selfishness and comforting others with the good news that the Kingdom of God was near.

QUESTIONS

1. Find on the map the "hill-country of Judæa."
2. What did John tell the multitude? The tax-collectors? The soldiers? The delegation from Jerusalem? Which group came in a critical spirit? Did they receive any blessing? Explain.
3. Do you think John could have taken as his text Psalm 51: 17 when preaching at the Jordan? What makes you think so?
4. John the apostle tells us in Chapter 1: 6 that "John the Baptist was a man sent from God." What do you think he meant by this? Does God send forth men today? If so, who are they? Where do they go? What do they do?
5. What is repentance? Is it weeping? Promising? Making resolutions? Renouncing sin and turning to God? Prayer? What is it?
6. Read Psalm 32. What things in this Psalm make it a song of repentance?

Bible Readings

1. John, a promised son: Luke 1: 5-23.
2. Birth of John the Baptist: Luke 1: 57-80.
3. John the preacher: Mark 1: 1-8.
4. John's great sermon: Luke 3: 1-17.
5. John's testimony to Jesus: John 3: 22-36.
6. John's last message and Jesus' eulogy: Matthew 11: 2-19.
7. Death of John: Mark 6: 14-29.

Readings for Pupils

Look up in your school dictionary the meaning of the words Messiah, prophet, repent, renounce, and herald.

LESSON XI

THE BAPTISM OF JESUS

"Repent for the kingdom of God is at hand" echoed throughout all Southern Palestine. Great throngs of people in Jerusalem and all Judæa, and the region around about the Jordan joyfully hearkened to the words of John the Baptist. Nazareth also was stirred by the news that a "mightier One" was coming. Many who were now old and feeble had long looked forward to this day. Jesus, now in the strength of manhood, was awaiting this very hour. The great revival conducted by John was calling him from the shop. A voice within was saying, "Go, Go." The last ox-yoke, the last plow, the last door, the last box, and the last cart had been made.

Saying Good-bye

Jesus must have felt a touch of sadness as he prepared to leave his home and home town. The shop had become sacred because of honest toil, singing of psalms, praying, talking to friends about the love of God, and above all, helping the needy and oppressed who sought his words of cheer and comfort. However, he put aside the tools and gazed once more from door and window at the old familiar scenes. Then he went to the house to say good-bye to his mother, and tell her how he felt about this great work that John was doing. Soon he was gone, but

there was one who stood in the door of the humble home looking lovingly down the street.

Facing His Life-work

After nearly thirty years in the school of common tasks and daily toil he went forth to face his life-work. Every year had counted in his preparation. As, with quickened step, he journeyed toward the Jordan, it became plainer to him that his day of service for mankind was at hand. With greater conviction than ever, he realized that he must be about the affairs of his heavenly Father.

Jesus and John

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased.

Luke adds an interesting word to the narrative:

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, *and praying*, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

This is the first time mention is made of Jesus praying. We learn, however, that he prayed very

often during his ministry, seeking for that purpose the quiet of mountains and solitary places.

Approved of God

The first three Gospel writers tell us about the wonderful new experience which came to Jesus at the time of his baptism. He came the carpenter of Nazareth, a humble villager; he went forth with a new consciousness of his mission in the world. If he traveled to the scene of his baptism in the midst of doubt and struggle, God's approving voice, "This is my beloved Son in whom I am well pleased," renewed his strength and confidence. Furthermore, the Spirit descended upon him, giving him new power for his great life task.

The Meaning of Jesus' Baptism

Jesus did not come to the Jordan seeking baptism and confessing his sins as did many other men who thronged about John. He felt that he could not be a mere on-looker when thousands were seeking to know and to do the will of God. He must give to that movement his approval. He knew God the Father was working through John. So, in receiving baptism at his hands, Jesus identified himself with this great religious revival, acknowledging it to be of God. Thus it was when John, the great preacher and prophet, called men to repentance, Jesus stood among them as the Son of man.

Questions

1. John recognized Jesus as superior to himself.
   (1) What was there about Jesus to impress John?

(2) What did John do or say to show that he thought Jesus was superior?

2. Let us locate the Southern Jordan where tradition says Jesus was baptized.
3. For what did the people pray who came to receive John's baptism?
4. Look up these references to prayer on the part of Jesus: John 11:41, 42; Luke 22:42; Luke 23:34; Mark 1:35; Luke 5:16; Matthew 14:23. What do we learn from them about Jesus' prayer life?
5. Did Jesus show weakness in praying so often? Why did Jesus pray? Because he had to pray? Because he wanted to set us an example? Because he needed strength for his work? Because he wanted God to guide him?

Bible Readings

1. The baptism of Jesus: Matthew 3:13-17; Luke 3:21-23.
2. John the Baptist's testimony about Jesus: John 1:19-28.
3. Jesus the Lamb of God: John 1:29-34.
4. The Great Commission: Matthew 28:16-20.
5. Peter preaching and baptizing: Acts 2:37-42.
6. Philip and the Eunuch: Acts 8:26-40.
7. Paul and Silas and the jailer: Acts 16:19-34.

Readings for Pupils

A Life of Christ for Young People, Sangster; Chapter V, "Two Young Men."

LESSON XII

THE TEMPTATION OF JESUS

The voice that came to Jesus at his baptism assured him of his heavenly Father's approval and convinced him that his day of ministry was at hand. The next question that he had to face was, "What kind of Messiah will I be?" There were popular ideas abroad of what the Messiah should be and do, which Jesus had to accept or reject. The adoption of the most popular idea would at once bring to Jesus many followers, and he wanted followers. The adoption of some program unusual and different would be misunderstood by the people, and make his work more difficult. So as he entered the wilderness of solitude there was uppermost in his mind the question, "What kind of Messiah will I be?"

Temptation

It is encouraging to know that Jesus was so nearly like every one of us that he passed through inner struggles from time to time even as we ourselves do. Though we have not a word in the Gospels about the temptations of Jesus the boy and youth, yet we are convinced that his victories during those years prepared him for this greatest of all struggles which came to him in the wilderness. Those early triumphs may have had to do with good workmanship, full measure, the keeping of promises, patience, kindness,

and many other things, but they were steps to this greater victory.

When we are tempted in the classroom to slight our work, to copy our problems in arithmetic, to make excuses to cover up the fact that we did not prepare our lessons, to put play before work, to become impatient and hateful, let us remember that Jesus had like temptations, and he constantly overcame them. "For he hath been in all points tempted like as we are, yet without sin."

Jesus in the Wilderness

Jesus knew the value of getting alone with God on some mountain or in some solitary place when he had a great question to settle. It seemed to be a habit of his life. So immediately after his baptism he resorted to the wilderness where the tempter of human hearts questioned his God-given powers. It was a long and trying vigil, so intense that Jesus forgot even about food.

And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the tempter taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the tempter taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto

him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

A Bread Kingdom—Mere Material Things

We learn from these verses that Jesus was tempted to do the work of the Messiah in three different ways. For days Jesus had sought to know God's will before he took the next step. During this time he became hungry. At this opportune moment the tempter suggested, "Since thou art the Son of God, make bread out of these stones which lie all about thy feet. Did not the prophets say that the Messiah's Kingdom should be one of abundance? Bread will not only satisfy thy hunger, but will win throngs to thy side." Jesus, however, refused to satisfy his physical need in any way save that possible to all who might follow him. His answer, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was Jesus' refusal of a kingdom that made meat and drink things of prime importance.

A Kingdom of Display and Wonderment

Having failed in his first effort, the tempter took Jesus to Jerusalem and showed him how, by coming down suddenly into their midst from the pinnacle of the Temple, he might make a great display before the people, and thus proclaim himself Messiah. For, said the tempter, is it not written, the Lord whom ye seek will suddenly come to his Temple? Many people also are expecting the Messiah to come down

THE TEMPTATION OF JESUS

from heaven upon the clouds. Since thou art the Messiah no harm will befall thee, for:

> He shall give his angels charge concerning thee:
> On their hands they shall bear thee up,
> Lest haply thou dash thy foot against a stone.

But Jesus answered, "'Thou shalt not make trial of the Lord thy God."

A Political Kingdom—A World Power

Having failed twice, the tempter made one more fascinating appeal. From an exceedingly high mountain he showed Jesus all the kingdoms of the earth and spoke of their glory. Far to the east lay the ancient kingdoms of Babylon, Assyria, and Persia, to the south, Egypt, in the north and far to the west, the great Empires of Rome and Greece with all their power and knowledge. The tempter whispered: "All this is thine. Governments and armies shall do thy will; thy command shall be obeyed. Just say the word. Here is glory and honor. Since thou art the Messiah thou hast the power. 'All this I give thee if thou wilt fall down and worship me.'" He who triumphed twice, met this third trial in the spirit of the victor, saying, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only thou shalt serve."

No Second-rate Choice

With the light of victory on his countenance he set out toward Galilee resolved to establish a kingdom in which simple righteousness should prevail—love to God and man. Jesus once and for all decided

what kind of Messiah the world needed. He turned down every popular short-cut and second-rate choice. The lessons to follow will show how he played his part as Messiah, how he ministered to the people. As we hear him speak and see him heal and bless mankind we shall be ready to say that Jesus made a wise choice in the wilderness struggle.

Questions

1. Compare Mark's account of the temptation with those of Matthew and Luke: Mark 1: 12, 13.
2. State the three temptations of Jesus and give his answer to the tempter in each case, using the account in Luke 4: 1-13.
3. If Jesus had failed in the wilderness what kind of Messiah might he have been?
4. Is it a sin to be tempted? Read Hebrews 4: 15.
5. What should we do when tempted to do wrong? Read Hebrews 2: 18; Mark 14: 37, 38. What does it say in the "Lord's Prayer" about temptation?
6. When a person does wrong whose fault is it? Read James 1: 13-15. God is ready and willing to help. Read 1 Corinthians 10: 13.
7. Is it of any advantage to us to overcome temptation? Read James 1: 12.
8. What temptations come to you at school? What might be the temptations of a paper-boy? A grocer? A mechanic? A carpenter? A doctor? A ball-player? A boy who gets his school work easily, and a boy who has to work hard to get his school work?

Bible Readings

1. The temptation of Jesus: Matthew 4: 1-11.
2. The temptation of Jesus: Luke 4: 1-13.
3. Judas tempted by money: Luke 22: 1-6.
4. Pilate tempted by power: John 19: 1-16.
5. The source of temptation: James 1: 12-18.
6. God is ready to help us when tempted: 1 Corinthians 10: 9-13.
7. Power to overcome: Hebrews 4: 14-16.

Readings for Pupils

Rules of the Game, Lambertson; Chapter V, "Moc's Coals of Fire"; Chapter XIII, "The Raja of the Kingdom of Truth."

Children's Story Sermons, Kerr; Chapter XXVII, "Beware of the Camel's Nose"; Chapter XXXI, "The Boy Scout."

LESSON XIII

JESUS AND JOHN

For a short time after the baptism and temptation experiences, both Jesus and John worked together in the same neighborhood preaching the gospel of repentance. During this time great throngs of people came to hear them. The words of these dauntless preachers caused great rejoicing among the common people and great anxiety among the leaders.

Jesus' First Disciples

John the Baptist still declared Jesus to be the Messiah, now calling him the "Lamb of God" and again, the "Son of God." Naturally many would come to John inquiring about him: "What does he look like?" "Where did he come from?" "Where is he now?" "Do you really and truly believe he is the Messiah?" At that time "Messiah" was a magic word stirring the imaginations of men and women who already had various ideas about what he should do when he came, as we found in our last lesson. Andrew, a disciple of John the Baptist, was one of those who inquired about Jesus. And it happened that as he and his companion, John who afterward became one of the Twelve, were talking to John the Baptist, the latter quickly pointed out to them Jesus as he walked along the road. Andrew and John immediately followed Jesus, and overtaking him on the way, asked where he lived. Jesus in-

vited them to his abode where they spent their first wonderful day with the Great Teacher. After that day they were ready to follow Jesus to the ends of the earth.

Passing Along the Good News

Andrew was the sort of comrade who wanted to share every good thing with other folks. So he lost no time in finding his own brother Simon. We might have heard him say: "Simon, come and see the most wonderful man I ever met. I am sure he is the Messiah." When Andrew took his brother to Jesus, he may have said, "My brother wants to belong to this kingdom of God too." There is just a chance that Andrew quickly slipped away and brought James also, if his own brother John had not already done so. This is how Jesus got his first disciples, two pairs of brothers, all fishermen, who upon first acquaintance admired and loved him. Later these men left their fishing-nets and became his constant companions.

The next day as they journeyed toward Galilee they met a man named Philip who belonged to Bethsaida, the city of Andrew and Peter. Was it not the happy Andrew who told his neighbor and fellow citizen that they had found the Messiah, Jesus of Nazareth? We shall never know what conversation occurred as Philip stood before the Master, but when Jesus said to him, "Follow me," Philip gladly accepted the invitation. He had been longing for the Messiah, and so had his friend Nathanael. Had they not sat in the twilight many an hour wondering when the Great Deliverer would come! So Philip rushed

off to Nathanael with the good news. As he approached this meditating man sitting quietly beneath his fig tree, he shouted, "At last, Nathanael, the Messiah is here!" "Who is he? Where did he come from?" asked Nathanael. "Jesus of Nazareth, son of Joseph," replied Philip. "Nazareth," repeated Nathanael, "what can come out of that despised little town?" "It is no place for argument, my friend, just come and see for yourself," said Philip. The unusual excitement of Philip soon aroused Nathanael. Jesus' welcome of Nathanael showed the latter that he stood before one who knew his very thoughts, one whose words and winsomeness drew him as a magnet draws steel. So we are not surprised to hear Nathanael say, "Thou art the Son of God, the King of Israel."

Jesus at a Wedding-feast

After the stress and strain of many weeks, what a pleasant thing it must have been for Jesus and his companions to attend a wedding-feast! It would seem that Jesus returned to Galilee for this very purpose since the feast was at the home of relatives or friends of Jesus' family. We find Mary, his mother, and his brothers present. These wedding-feasts lasted for several days, and the household needed large supplies of food and wine. Before this feast was over they ran short of wine. This, if noised about, would bring great embarrassment to the bride and groom and to the immediate family. Jesus' mother was much concerned and seemed to rely upon him to help out in this situation. We do not know exactly what she expected Jesus to do; but

she trusted in his ability. Jesus' miraculous provision of wine satisfied her beyond expectation. The guests, too, were jubilant about the quality though they knew not the source of the supply, and the disciples were impressed with the power of their new Master: he was to them the Son of God, the Messiah. Yet he was interested in the joy and success of a family gathering.

Visiting in Capernaum

From Cana, Jesus, his mother, brethren, and disciples went for a few days to Capernaum, a city situated on the northeast corner of the Sea of Galilee. In all likelihood the disciples returned to their fishing and other occupations. We have no record of how Jesus spent these days on the shore of Galilee. However, knowing him as we do, can we not picture him visiting the homes of all his new-found disciples; and going out on the sea fishing with Peter and Andrew or James and John, talking long and late with men and women about their troubles and difficulties in life, healing the sick and teaching folk that they should "Seek first the Kingdom of God"?

John Continued His Work

While Jesus was in Galilee John was still preaching in northern Judæa and perhaps in southern Samaria. Let us picture what was happening in Judæa.

Baruch, a scribe from Jerusalem, was on a business trip to Jericho, when he met his old friend, Enoch the Just, slowly climbing the steep road which led from Jericho to Jerusalem. After the usual

greetings, it was suggested that all rest for the noonday hour, for both men had traveling companions on this dangerous road. The heat made thrice welcome the shade of the small trees beneath which skin-bottles with water and wine, dates, figs, and barley loaves were arrayed in picnic fashion.

During the meal Enoch was more quiet than usual, which caused Baruch to inquire in a friendly way about his business and family.

"Everything is well with me, Baruch, but I have felt silent before God since I heard that man called 'John the Baptist' preach."

"Ah, Enoch the Just, you heard him?" exclaimed Baruch.

"Nay, call me only Enoch. My name has been a burden to me since I heard John. His words were weighty, and they pierced like a sword. Truly, he must be a Prophet!"

"I must hear him," said Baruch excitedly.

Ignoring him, Enoch continued: "Nor is that all. It is now nearly two moons since a certain Jesus of Nazareth was baptized by John. John is convinced that this man is the Messiah. A wonderful happening at his baptism, when the Spirit descended upon Jesus, convinced him of this. When I heard this my soul rejoiced, and I, too, went to John confessing my sins, and was baptized of him."

"What will the leaders say, the Sanhedrin, and Nicodemus your friend?" asked Baruch.

"That troubled my mind for days," said Enoch, "but now my spirit is calm."

"But will it be calm when you meet the leaders at Jerusalem?" said Baruch.

"This calmness of soul was made perfect," said Enoch, "after I visited the Man from Nazareth of whom John spoke. The people flocked to him. He also calls upon men 'to repent, for the Kingdom of God is at hand,' but his words are more gentle than John's. His eyes rest on one with tenderness and love. Common peasants come to him, and he welcomes them even as he did me. He even smiles upon little children and takes them in his arms. Pale-faced sick were carried to him by their friends, and he laid his hands of blessing upon them and healed them."

"How wonderful! Did you see him heal?" asked Baruch.

"Yes," replied Enoch, "and his words are as wonderful as his cures. While I was with him a man close by looked with defiance upon a publican. Jesus said to him, 'Love your enemies, and do good to them that hate you.' It was strange he did not seem to hate the publican though he was a Roman agent."

As the company arose to resume their journeys, Baruch said, "I, too, must hear John preach."

"Do go," said Enoch, "and hear the man. I am sorry you cannot hear Jesus too. He has already gone to Galilee."

Enoch, the elder man, raised his hand as they said good-bye, and with a new meaning in his voice repeated the ancient benediction: "'The Lord bless thee and keep thee! The Lord make his face to shine upon thee and be gracious unto thee! The Lord lift up his countenance upon thee and give thee peace!'" The travelers, pondering these strange new happenings in their midst, separated each to his own way.

Questions

1. Name the two pairs of brothers who became Jesus' first disciples. What convinced Nathanael that Jesus was the Messiah? John 1: 45-51.
2. What good service did Andrew and Philip do for which we admire them? What might have happened if they had not rendered this service?
3. In what ways can we be Andrews and Philips? What qualities did Andrew and Philip have which would make them good members of a "Welcome Committee" at a parent-teacher meeting or at church?
4. We have learned that Jesus attended a wedding-feast. Do you think he is interested in our pleasures today? Are pleasures necessary to health and happiness?
5. Does he attend our parties, games, and wedding-feasts to day? Explain. In what way can we make him present?
6. Discussion: *Resolved,* That Jesus is interested in everything that makes for a better and happier world and for stronger, saner, truer boys and girls, men and women.

Bible Readings

1. The first four followers: John 1: 35-42.
2. The winning of Philip and Nathanael: John 1: 43-51.

3. Jesus at a wedding-feast: John 2: 1-11.
4. The prophets of old had disciples also: 1 Kings 20: 35-43.
5. Philip and Andrew helped the Greeks to see Jesus: John 12: 20-28.
6. All that we know about Andrew: Mark 1: 29; 13: 3; John 1: 40-44; John 12: 22; Acts 1: 13.
7. James the first martyr among the disciples: Acts 12: 1-10.

Readings for Pupils

Marriage Customs

Followers of the Marked Trail, Frayser; Chapter VI, "A Successful Search."

Ruth 4: 12; Matthew 25: 1-12.

LESSON XIV

AT THE PASSOVER AGAIN

Jesus was twelve years of age the last time we read of him attending the Passover feast at Jerusalem. Since he was a good Jew he probably attended many times during those quiet, uneventful days when he was known as "the carpenter" in Nazareth.

The eighteen years which elapsed between these recorded events have brought wonderful changes into the life of Jesus. This is especially true of the last few months, during which time he has left the shop in Nazareth for good, heard John the great preacher of repentance in the Jordan Valley and received baptism at his hands, passed through the Wilderness of Temptation, decided how he will do his work as Messiah, and has already begun his ministry: healing, teaching, and winning men one by one into the kingdom of God.

The Jews Scattered Abroad

Hundreds of years before Jesus' time the Jews were conquered and many of them carried captive into foreign countries. Most of them never returned. However, a few thousands of their children came back and settled in Palestine. Wars and persecutions through the centuries which followed drove some to seek homes outside the homeland. Business affairs took others far and wide throughout the Roman Empire, where they settled and made their

homes. In this way the Jews became dwellers in many lands. Most of these foreign Jews, as they came to be called by those who lived in Palestine, spoke the Greek language; and even the Jews of Palestine no longer spoke Hebrew, the language of their fathers, but a kindred language called Aramaic. Many Jews who had gone abroad and made their fortunes, returned to Palestine, bringing with them foreign customs and ideas.

The Passover Brought All to Jerusalem

On such an occasion as the Passover, Jews came from the ends of the earth to celebrate at Jerusalem. Josephus, whose figures are sometimes greatly exaggerated, tells us that 3,000,000 Jews attended the Passover in the year 65 A. D. This feast-day might be called "the great Jewish home-coming." For some it meant family reunions accompanied by Fourth-of-July gaiety; for others a time of religious commemoration, when the worshipers celebrated with hymns, prayers, and sacrifice the great deliverance of their forefathers from Egypt. Jesus and his disciples belonged to the latter class.

Jesus Takes a Hand

Those living near Jerusalem had no difficulty in bringing their own sacrificial lamb and unleavened bread, which the Law required. But some of the pilgrims came hundreds of miles, and of necessity had to buy sacrificial animals and unleavened bread at Jerusalem. These foreign Jews came also with foreign money which had to be exchanged in order to buy their sacrificial animals and pay the Temple

tax. The result was that there grew up, with the permission of the religious authorities, a regular market-place in the outer court of the temple. Here and there in convenient corners were the stands of the money-changers keen for business. All these traders boisterously shouting their wares in the precincts of the temple, oftentimes cheating in exchange and charging unfair prices, created irreverence and confusion. Where men ought to stand with heads bowed in worship, good men, bad men, grafters, and thieves carried on a profitable business. When Jesus came to Jerusalem on this occasion,

he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

We admire the courage which Jesus showed when he drove these scheming money-makers out of the House of God. It was a daring thing for an unknown Galilean to challenge these unholy practises at the very center of Jewish life and worship on the greatest of their feast-days. It was his deep convictions which led him to do so. The Temple was a place for reverence, prayer, and worship, yet here trampling its courts were crowds who thought of nothing but gain.

Challenged

Many were glad that there was one brave enough to do what was right; but above their words of ap-

proval arose the angry voices of salesmen, exchangers of money, and temple authorities. Their guilt made cowards of them all, and they fled before the lifted whip in Jesus' hand, though fearing it less than they did the commanding presence of one who dared openly to rebuke them. Shouts arose on every side: "Who is that man? Where did he come from? By what authority does he do this?" Some one must have said, "This is Jesus, the Messiah of whom John the Baptist spoke," for the offended ones immediately asked for a sign. Jesus, however, never performed any sign to satisfy curious folks. Had they not already sign enough that he was not made of ordinary clay?

Wonderful Works for Others

During these feast days "many believed on his name beholding the signs which he did." Whether these recipients of his blessings were lame, blind, sick, or lepers, we do not know. It appears that they were anxious, needy people upon whom Jesus poured out his compassion. Jesus himself was not sure how far he could depend on these outspoken admirers. It looked to him as if many were just hand-clappers who did not know what kind of Messiah he had determined to be; so Jesus did not commit himself unto them.

The Rulers Marveled

Jesus' works carried his reputation to the Sanhedrin, the highest religious court of the Jews, composed of seventy members. Some of them said, "No man could do these wonderful works except God was

with him." It appears, however, that these religious experts were a little bit ashamed to come to Jesus in daylight and talk matters over with him, so they sent a delegate named Nicodemus, under the cover of darkness. Jesus assured Nicodemus that it would be necessary for him and his friends "to be born again if they would enter the kingdom of heaven." This brought great surprise to Nicodemus, for he thought that his Jewish birth and high office were valuable things in the sight of God. Jesus tried to convince him that it was of much more importance to be made new in his heart and mind by God's Spirit than to be a Jew or a Pharisee.

In after days we are glad to meet again this honest, gracious man who sought Jesus under cover of night. He candidly acknowledged Jesus' great works to be of God. We believe that he loved and approved of Jesus, but refrained from following him openly because he feared his fellow Pharisees. When Jesus was on trial it seems he had no power to quell the multitude of voices that shouted "Crucify him," yet he did stand by the cross and see Jesus die; and later helped lay his body away in a new tomb. Among legendary Christian writings there is a Gospel of Nicodemus written by some admirer, which shows the high regard in which Nicodemus was held in later centuries.

Questions

1. How did the Jews become scattered abroad? Discuss: These foreign-speaking Jews were not irreligious because they spoke a different language and had different habits.

2. For what purpose was the Temple built? Explain fully.
3. Should we hold our churches as sacredly as Jesus did the Temple? Can you name any occasions when we are irreverent in our churches?
4. What does "reverence" mean? How can we show reverence for God? Our parents? The Bible? Our play? Our teachers? Our bodies? What does the Scout Law say about reverence?
5. Supposing these traders in the Temple were honest men, would Jesus have driven them out? Are honest men ever wrong? Are honest men ever unrighteous? Do they ever hate people?
6. What do you admire about Nicodemus? What things do you not admire?
7. What do you suppose he did to get this new heart and mind of which Jesus spoke? What is meant by a new heart and mind?
8. Discuss: The doing of evil makes men weak and cowardly.

> The wicked flee when no man pursueth;
> But the righteous are bold as a lion.

Bible Readings

1. Jews from many lands at the Passover: Acts 2: 1-13.
2. First cleansing of the Temple: John 2: 13-22.
3. Jesus talks with Nicodemus: John 3: 1-21.

4. Nicodemus helped place Jesus in the tomb: John 19: 38-42.
5. John the Baptist continues to preach: John 3: 23-36.
6. Jesus also preaching: John 3: 22-24; 4: 1-3.
7. Believers and BELIEVERS: John 2: 23-25; Isaiah 29: 13-16.

Readings for Pupils

Christ in the Poetry of Today, Crow.

Nicodemus, Harry Kemp; page 48.

Further Work. Read John 3: 16 very carefully; separate each phrase and clause, and think of each separately; then write an essay of from 100 to 200 words, taking this verse as a subject. Describe the verse as if you were writing a letter to a boy or girl of your own age in China who knew nothing about Christianity.

LESSON XV

JESUS IN SAMARIA

After the feast of the Passover, Jesus and his disciples left Jerusalem and resumed their work of preaching and baptizing in Northern Judæa. At this time John the Baptist was preaching and baptizing in Enon near Salim, which is located near the boundary between Samaria and Galilee. From the beginning Jesus met with wonderful success. Great throngs came to hear him, for he spoke with wisdom and authority about the religious needs of every-day life. The Pharisees who were jealous of the popularity of both Jesus and John, and particularly the latter, were not pleased. What indeed would happen to the Temple and the religion of their fathers, and who would support the priesthood, if all men flocked after these new preachers? So they listened anxiously for some evil report to serve as a pretext for action against them.

Trouble-makers

Some small-minded men among John's disciples began to compare his work with that of Jesus, saying that "Jesus was outstripping John." Jesus day by day drew to himself ever-increasing crowds, many of whom were formerly John's own followers. John did not seem to be troubled in the least by this situation; rather he took occasion to tell them that his

work would grow smaller and the cause of Jesus grow larger.

This petty attitude toward the work of the kingdom of God must have troubled both leaders. Jesus' departure from Judæa may have been caused in part at least by this situation, for he would not want to hinder John in his work.

In the meantime the Pharisees were trying to find some pretext for the imprisonment of John as a political disturber. The leaders, it is true, hated Herod, but their hatred for John who had so denounced their sins was far greater. So they carried to Herod the story of how John had denounced him for marrying Herodias, his brother's wife, which stirred up Herod's anger. It was a daring thing for John to do on the very threshold of Herod's kingdom, Galilee. Then the most disheartening thing happened: Herod's officers arrested this great preacher and leader and threw him into prison. Jesus' departure into Galilee, the kingdom of Herod, would seem to indicate that he feared Herod less than he did the envious Pharisees and priests of Jerusalem and Judæa, who were secretly planning to enlist the civil power against this new religious movement.

Going Through Samaria

Loyal Jews such as Pharisees, Scribes, and priests, avoided traveling through Samaria as much as possible. They generally crossed the Jordan River and traveled northward until they came to a point opposite Galilee, then recrossed the river into Galilee without coming into contact with Samaritans who were, in their eyes, no better than dogs. The Samar-

itans also often molested and persecuted Jewish travelers passing through their land.

Who Were the Samaritans

About seven hundred years before Jesus' time a powerful Assyrian king conquered Israel, which was the name given to Northern Palestine, and led all the best of the people captive into Assyria. This same king brought other men, perhaps captives from other lands, and placed them in Israel to take the place of those who were carried away. These newcomers, who were later called Samaritans, brought strange customs and the worship of strange gods with them. They intermarried with the few country folk left behind in the land, and finally came to regard Israel as their home. (2 Kings 17.)

The Widening of the Gulf

The Jews of Judæa regarded the Samaritans as half-breeds and intruders, frowning upon both their impure blood and corrupt worship. This spirit of mutual hatred dates in particular from the rebuilding of the Temple, and was occasioned by the refusal of the Jews to allow them to help in the undertaking. The story of this quarrel is found in the Book of Ezra. As a result the Samaritans were excluded from worship in the Temple. Mutual enmity grew until it was a reproach to call a Jew a Samaritan.

The Religion of the Samaritans

The Old Testament writer tells us that "they feared Jehovah and served their own gods," which means that they brought their beliefs and habits

of worship with them when they were brought into the land as captives. Later, they used the Jewish ritual in their worship and for their Bible the first five books of the Old Testament. In the time of Jesus they looked for a Messiah and had great respect for a prophet. To be independent of the Jews and meet their own needs they built a Temple on Mount Gerizim, which was later destroyed by John Hyrcanus.

Jesus and His Disciples in Samaria

We read that "Jesus must needs go through Samaria." Did he go to shorten the road to Galilee, or because he knew the need of the Samaritans, or because he loved all men? Jesus neither feared the Samaritans nor found it necessary to hurry through their land. He sat alone on the stone curbing of Jacob's Well, and later, upon their invitation, spent two days in their city, Sychar. Nor was Jesus afraid of being defiled. He wished a drink from the stone water-pot of the Samaritan woman who came to draw water.

Discourse of Jesus and the Woman

When the disciples returned with food which they had purchased in some Samaritan village near-by, they were dumbfounded on seeing Jesus talking with an outcast Samaritan woman. If we had been close by we might have heard them whispering together, wondering why Jesus should risk his reputation and theirs too by doing such a thing. If there was a risk we are glad Jesus took it; for it was the occasion of the most wonderful conversation recorded in the

Gospel. Can you imagine you are standing beside the well?

JESUS: Give me to drink.

WOMAN: How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?

JESUS: If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

WOMAN: Sir, thou hast nothing to draw with, and the well is deep: whence then, hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

JESUS: Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life.

WOMAN: Sir, give me this water, that I thirst not, neither come all the way hither to draw.

JESUS: Go, call thy husband, and come hither.

WOMAN: I have no husband.

JESUS: Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in this hast thou said truly.

WOMAN: Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

JESUS: Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship him in spirit and in truth.

WOMAN: I know that Messiah cometh: when he is come, he will declare unto us all things.

JESUS: I that speak unto thee am he.

The Results of this Conversation

Forgetting her water-pot this poor woman rushed off to the city to tell her neighbors about this wonderful man with whom she had talked. "Can this be the Messiah?" expressed her conviction. Through her many believed that it was he, and upon the invitation of the Samaritans, Jesus spent two days in the city of Sychar, teaching the people that "they who worship God must worship him in spirit and in truth: for such doth the Father seek to be his worshipers."

Then, too, the disciples were wonderfully impressed. It was a new thing for them to think that these Samaritans also might share in the kingdom of God. "Lift up your eyes," said Jesus to them, "and look on the fields, that they are white already unto harvest." When we think how glad these Samaritans were made by the visit of Jesus to them, we feel glad also that he did not come to minister unto Jews only, but to Samaritans, Greeks, and Romans as well. Jesus is waiting to be invited into all the cities of the world.

Questions

1. Why did Jesus leave Judæa?
2. What did Jesus think of John the Baptist?
3. Why did the Jews and Samaritans have no dealings with each other? Was their quarrel well grounded? What do you regard as the best way to settle quarrels between individuals, nations, and races? What should be our attitude toward the flags of other countries?

4. Why did the Samaritan woman regard Jesus as a prophet? What do you regard as the work of a prophet? Name some prophets.
5. Where did Jesus say men should worship? How can we carry the spirit of worship into all our daily activities? What does worship in spirit and truth mean?
6. What did Jesus mean when he told his disciples, "The fields are white unto harvest?"

Bible Readings

1. Jesus' conversation with the woman of Samaria: John 4: 4-26.
2. Jesus in Sychar two days: John 4: 27-42.
3. The fall of Israel: 2 Kings 17: 1-18.
4. Coming of the Samaritans: 2 Kings 17: 24-26.
5. First missionary to the Samaritans: 2 Kings 17: 27-33.
6. Opposition to the rebuilding of the Temple: Ezra 4: 11-24.
7. Opposition to the rebuilding of the Walls: Nehemiah 4: 1-23.

Readings for Pupils

Travel Book for Juniors, Hanson; Chapter XX, "The Country of the Samaritans"; Chapter XXI, "A Little Group of Faithful People."

Christian Life and Conduct, Hunting; Chapter XXII, "False and True Worship."

PART IV

THE FIRST PERIOD OF JESUS' MINISTRY IN GALILEE

LESSON XVI

JESUS VISITS HIS HOME TOWN

Jesus must have believed that Galilee offered a more fruitful field in which to labor than Judæa or even "the whitening fields of Samaria." Perhaps both he and the disciples were a bit homesick to get back to their own province where the people were much more liberal-minded than in Judæa; for over the latter there went out from Jerusalem a "religion of law" which oftentimes was more of a burden than a blessing. Already the news of Jesus' preaching and wonderful works done in and around Jerusalem had been carried far and wide by traders and pilgrims. An officer, whose son was sick at Capernaum, heard about Jesus' coming to Cana. Although it was 22 miles distant, he hurried off to the town and besought Jesus to heal his son. His words, "Sir, come down ere my child die," expressed his implicit faith in the Master. When Jesus answered him, "Go thy way, thy son liveth," he believed the word and started home. On the way he met his own servant, who told him that his son had recovered. The officer knew that it was in accordance with the word of Jesus that his child was restored.

Jesus Rejected in His Home Town

Jesus' disciples who, since the feast of the Passover, had been with him several days both in Northern Judæa and in Samaria, now returned to their

former occupations. They naturally would be anxious to go home after their prolonged absence at the feast. Jesus, too, decided to visit his home city, Nazareth. Many reports of his work, some of them probably much exaggerated, had reached the ears of his townsmen. Some of them may have been much astonished at the wonderful things he had done in Jerusalem and Northern Judæa. Others may have been very angry because he had put Nazareth in the limelight by such a deed as cleansing the Temple.

In the Old Home Church

When Jesus appeared in the synagogue where he had worshiped for years, the leader was polite enough to invite him to read the lesson. The keeper of the rolls handed Jesus the one marked Isaiah. Whether the lesson for the day was in Isaiah, or Jesus asked for that roll, we do not know. All eyes, however, were upon him as he looked for the place and then read with resonant voice:

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

While all eyes were fastened upon him he said in comment, "Today this Scripture is fulfilled in your ears." And all bare him witness and wondered at the words of grace which he spoke.

Some in the audience, greatly disturbed by the service, said:

Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief.

And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

A Foretaste of Gethsemane

Jesus must have been sick at heart when some of his old neighbors for whom he had worked, and others who used to smile on him with a glad "Good morning" when he was a carpenter, now sneered at him, saying, "Do some of your big works here." More surprised was he when some of his former playmates refused to speak to him. Their unbelief was so great that Jesus could do no mighty works in his home town. He came unto his own town, and his old neighbors and playmates cast him out. Bertha Hart Nance put it well in the poem:

> Yes, I have heard his name before:
> Each day he used to pass my door
> When I lived down at Nazareth
> Before I drew this shortened breath;
> A carpenter, and long, and slim;
> I never did think much of him,
> They say he did great deeds, 'tis true;
> But we of Nazareth, we knew.

Came back one time and tried to teach
Or something, maybe tried to preach;
But anyway it didn't go;
What could he tell we didn't know?
His name has made an awful stir,
But not in Nazareth, no, sir.

Came to me here one day, and when
He'd asked me questions, eight or ten,
He said what I already knew:
"I can't do anything for you."
Kind-hearted boy, I must confess,
And tried to help me too, I guess.
They say he did great deeds, 'tis true,
But we of Nazareth, we knew.[1]

His New Home in Capernaum

Jesus realized that he could never make Nazareth the center of his missionary labors, so he moved to Capernaum where there lived some folks who understood him and appreciated his work. He loved the self-reliance and courage of the sturdy fishermen who frequented this city, some of whom he had already come to know. It is probable that his mother and some of his brothers moved to Capernaum, for Mark tells us that his sisters were settled in Nazareth, as if the brothers had already departed from there. It may have taken weeks to get settled in their new abode. In after days Jesus called Capernaum "his own city" and made it the home base of his missionary work just as Paul chose Antioch as the home center of his work twenty years later.

One morning when Jesus was walking along the lake-shore he saw his fishermen friends who had already spent some weeks with him in Judæa, Sychar,

[1] *The Baptist*, 1926. Used by permission.

and Cana. Jesus shouted greetings to these sturdy night-toilers as they reached shore: "What luck did you have last night?" Peter answered and said, "We toiled all night and took nothing." Jesus said, "Let down your big net and get out into the deep." To their great surprise they enclosed a multitude of fishes. Peter, in utter humility, fell down at Jesus' knees saying, "Depart from me, for I am a sinful man, O Lord." On this morning Jesus said to these four men, Peter, Andrew, James, and John, "Follow me and I will make you fishers of men," and they straightway left their boat and their father and followed him.

Questions

1. What has faith to do with our health? Do you think our faith has anything to do with other people's health? List all the things you have accepted by faith during the past week?
2. Describe as fully as you can the character of the king's officer whose child was healed?
3. What would you expect Jesus to do as Messiah after what happened in the synagogue service in Nazareth?
4. Give several reasons why Jesus made his home in Capernaum.
5. What did Jesus mean when he said, "Follow me and I will make you fishers of men"? Discuss: We cannot follow Jesus unless we are willing to learn his words and his way of life.
6. Do you think Jesus calls people today as he did "the four" in Galilee? Discuss: "God compels people to follow him."

7. Why did the people in Nazareth reject Jesus? In what way do we reject Jesus today? Discuss: "People who hate each other, people who steal and lie, reject Jesus." Do nations which fight reject Jesus?
8. Why did Peter feel that he was a sinful man after the great catch of fish? Do you suppose Peter had been impatient and cursed their luck and then felt sinful as Jesus stood before him?

Bible Readings

1. New worlds to conquer: Matthew 4: 12-17.
2. Healing the nobleman's son at Cana: John 4: 46-54.
3. Jesus rejected in his home town: Luke 4: 16-30.
4. Isaiah's vision of the Great Servant: Isaiah 61: 1-3.
5. Matthew's story of Jesus calling the four fishermen: Matthew 4: 18-22.
6. Luke's story of Jesus calling the four fishermen: Luke 5: 1-11.
7. Jesus met these fishermen previously in Judæa: John 1: 35-42.

Readings for Pupils

Travel Book for Juniors, Hanson; Chapter XXIV, "Where Jesus lived."

Christ in the Poetry of Today, Crow; "From Nazareth," p. 68, Margaret E. Sangster.

LESSON XVII

A DAY'S WORK IN THE LIFE OF JESUS

We saw in our last lesson how Jesus chose four followers who were to be both learners and helpers. On his first trip through Galilee Jesus took these men with him as he went from town to town preaching, teaching, and healing.

Attending Morning Worship

One Sabbath morning Jesus, accompanied by Peter, Andrew, James, and John, went to the synagogue in Capernaum to worship. As they walked along the street toward this plain stone building, which was the place for study and worship in every town, they wondered what kind of reception awaited them there. They saw little groups about the door who acted as if they were talking about them as they approached, for Jesus already had been teaching and ministering to the needy for nearly a year, and reports of his words and deeds had penetrated every byway of Galilee. When they took their places with the worshipers, on this occasion, the leader of the synagogue was considerate enough to give Jesus an opportunity to speak. Perhaps the leader had been requested by many of those present to have Jesus speak that day. We haven't his sermon, but Mark tells us that the people were greatly astonished at what he said, for he taught them as one having authority and not as the Scribes. Jesus must have

talked about the things of life: how God loved men, how he wanted men to walk in the light of their knowledge and show good-will toward each other. On the other hand, the Scribes and Pharisees always harped about observing laws and rules, making offerings, keeping fasts, and saying prayers. Jesus' way was one of love, faith, and helpfulness; theirs, one of laws and regulations; Jesus' way was gladsome; theirs burdensome.

The Cry of Pain

While all were listening intently to Jesus' words about the love of God for men, about the kingdom in which men were brothers, the silence was broken by the ravings of an insane man who had wandered into the synagogue. He also had been listening to Jesus' words and feeling the power of his presence. As he listened one of his old paroxysms seized him. Jesus left off preaching and turned to the sufferer. That commanding personality which awed the traders in the Temple, and his threatening townsmen of Nazareth, now commanded the "unclean spirit" which afflicted the man, to leave him. To his shouts and mutterings Jesus said, "Hold thy peace and come out of him." The man was restored to health and peace of mind. The people were greatly amazed. Questions were heard on every hand: "What is this? A new teaching? How was he healed? Did he break the Sabbath law?" So the report of Jesus' doings and sayings were broadcasted throughout all Galilee. Many devout people received this news with gladness, believing that God was about to deliver the people.

After the Synagogue Service

After the synagogue service Jesus, James, and John accompanied Andrew and Peter to the latter's home. Peter's wife was hurrying to and fro attending her mother who was seriously ill with a fever. Immediately they told Jesus all about her condition and how anxious they were for her recovery. Jesus went to her bedside, and took her by the hand and raised her up; and that very day she helped her daughter serve the meal.

Meeting the Evening Crowd

During the day many good Jews in Capernaum watched for the evening sun as it sank in the west, awaiting the sunset moment when the Sabbath should be past, when it would be permissible to carry the sick on beds, to help the maimed along the road on their crutches, or to carry children in their arms. Perhaps also, some came from the surrounding country who did not want to break the law regarding the "Sabbath Day's journey," which allowed people to travel only about 1,000 yards. So at the twilight hour there came to Peter's door many sick folks borne by their friends. It was a wonderful evening: Mark tells us that all the city was gathered about the door of Peter's house. Jesus walked among them speaking words of comfort, and healing many who were ill.

Tomorrow's Plans

One by one, and group by group, the crowd dispersed, leaving Jesus and his few friends. They were all happy, for it had been a wonderful day.

Some of those who had come to Jesus that day were now free from pain and slept the sleep of childhood; others, restored, were too joyous for sleep. But Jesus was thinking of other towns and cities in Galilee where he must tell the story of a helpful loving heavenly Father. That night Jesus slept little, for we are told that he arose long before daylight and climbed some dewy slope to solitude where he might pray, that he might be fresh and strong for the new day. A little later in the morning great throngs gathered about Peter's house seeking Jesus. The disciples had a notion that he should be on hand to meet these folks. So they scouted around and found him in his place of prayer and said, "Master, all men seek thee." But Jesus had other plans. He replied: "No, not in Capernaum. Let us go today into the other towns that I may preach there also." So he left Capernaum and visited in the synagogues throughout all Galilee continuing to teach and heal.

One Out of Many

There were no hospitals in Galilee in Jesus' day. The maimed, the insane, and the lepers wandered at large begging for bread. The latter in one sense were quarantined, inasmuch as they feared to enter the city; for men were always ready to hurl stones at them if they should get in the way. So they usually huddled outside the city gate and begged from the passers-by. Many thought such unfortunate people were cursed of God. On this trip through Galilee Jesus healed one of many lepers. The man was so glad that he disregarded the command of Jesus "to tell no man," and published abroad the news of his

healing to such an extent that Jesus had to avoid entering towns and cities openly that he might escape the gaze of the curious throngs who flocked to see him. Nevertheless, many from every quarter sought him in the quiet country places where he had a better chance to teach them, as well as to cure their bodies.

At even, ere the sun was set,
The sick, O Lord, around thee lay;
O in what divers pains they met!
O with what joy they went away!
Thy touch has still its ancient pow'r;
No word from thee can fruitless fall;
Hear, in the solemn evening hour
And in thy mercy heal us all.

—*Henry Twells.*

Questions

1. Compare Jesus' visit to the synagogue in Nazareth (in Lesson XVI) with his visit to the synagogue in Capernaum.
2. What was the difference between the people of Capernaum and the people of Nazareth? Read Matthew 13: 54-58.
3. What was the difference between the teaching of Jesus and that of the Pharisees?
4. Why did Jesus leave Capernaum when there was so much to do there?
5. Why didn't Jesus heal every sick person whom he met?
6. Do you believe the last verse of the above hymn? Should we pray for the sick? Discuss: "As well as praying for our sick we should use all available means to aid recovery."

7. Discuss: "Jesus left Capernaum because he felt that the people were inclined to regard him as a healer only, rather than the teacher of the Way of Life."

Bible Readings

1. Healing a demoniac in the synagogue Mark 1: 21-28.
2. In Peter's home for dinner: Mark 1: 29-31.
3. How Jesus spent the Sabbath evening: Luke 4: 40, 41.
4. Jesus' morning watch: Mark 1: 35-39.
5. Jesus heals an unnamed leper: Mark 1: 40-45.
6. Naaman the Leper: 2 Kings 5: 1-19.
7. Gehazi the Leper: 2 Kings 5: 20-27.

Readings for Pupils

Christian Life and Conduct, Hunting; Chapter XXV, "How to Be a Follower of Jesus."

A Travel Book for Juniors, Hanson; Chapter XXV, "Come, Follow Me."

Christ in the Poetry of Today, Crow; "How He Came," p. 85, W. J. Dawson.

LESSON XVIII

FRIENDS AND FOES

After this busy tour of Galilee Jesus returned to his home in Capernaum. The people were glad to see him. The news, "Jesus is back again" was carried from lip to lip until the whole town knew it. In a short time the house was filled to overflowing with those who sought to see and hear the Great Teacher. The interest on this occasion was increased by the presence of Pharisees and Scribes, who had come from the villages of Galilee and Judæa, and from Jerusalem—perhaps a delegation to find out what Jesus was saying and doing to attract the people. Their arguments with Jesus about religion held the interest of the crowd. An onlooker might have noticed that the majority in this group took sides with Jesus when he told the leaders that they should give more attention to the doing of deeds of mercy, justice, and love, than to cunning arguments about petty man-made rules.

The Loyal Four

One of those who joyfully heard of Jesus' return was a paralyzed man, who had had no one to carry him to Peter's home on that wonderful evening when Jesus had healed the sick about the door. Four of his friends had promised him that when Jesus returned they surely would take him to the Great Healer. True to their word these unnamed friends

bore this helpless man on his mat to the home of Jesus. Nor were the faithful four dismayed by the crowds that pressed about the door in their eagerness to hear him who spoke with such simplicity and authority. Let us credit one of them with being a carpenter who knew how to enter a house in such an emergency. "To the roof," said he. In a moment they were staggering up the back stairs; soon their burden of precious humanity was on the roof. One by one the tiles were stripped off. There might have been many complaints about such house-wrecking, if the Carpenter of Nazareth had not been there. He would have answered, "A man, even a lame man, is of more worth than a house." A few deft movements, a few commanding words: "Steady. Together. Down." And there lay helpless before Jesus this man carried hither by hands of faith.

Jesus Healed the Man

Their faith pleased Jesus and he said, "Man, thy sins are forgiven thee." The Scribes and Pharisees thought that that was a terrible thing for Jesus to say, since no one but God could forgive sins. Jesus, seeing their displeasure, said, "Which is easier to say, Thy sins be forgiven thee, or to say, Arise and walk, since I have authority to do both?" At the word of Jesus the man was healed and took up the old mat on which he had lain so long and praised God in the presence of them all. The whole company was amazed. Some praised God and said, "We have seen strange things today"; others shook their heads in disapproval that one, a peasant carpenter at that, should assume to do the very work of God.

A New Disciple

Soon after this event Jesus went for a walk by the seaside, only to be followed by a multitude of people to whom he delighted to talk as they gathered on the beach. Near the seashore was the place of custom where the faithful publican, Levi, collected the customary tax from travelers passing through Galilee, the kingdom of Herod Antipas. Levi belonged to a class thoroughly hated by the Jews. The Scribes and Pharisees regarded them as traitors to their country, vile sinners to be shunned and despised. Jesus, however, felt that a business man like Levi could do wonderful things if he were only working for the kingdom of God, and so he said to him, "Follow me." Jesus and Levi may have talked this kingdom of God proposition over before. With a new light in his eye the publican passed from this money-counting job of Herod into the service of a new King without even asking, "What do I get out of it?" He celebrated the occasion by inviting Jesus and his disciples to dinner with many of his old publican friends.

The Scribes who watched every movement of Jesus —and many of them thought him a great teacher— were disgusted when they saw him polluting himself by eating with this publican and his sinful friends. So they taunted the disciples about their Master's conduct. When Jesus heard them he said: "I came to help men just like these who need help; I can do nothing for you who think yourselves righteous and feel no need of help." In other words Jesus said: "These men are my hope; they think, they feel,

they want the better things. You are hopeless; you have thought, felt, and aspired in the past and now are smug and satisfied. My Father wants men who live in the present." And they were angry.

A Rising Tide of Hate

A rising tide of hatred paralleled the rising tide of popularity. The common people hailed Jesus with delight; the jealousy of the religious leaders was turning to hate and hate inspired them to questionable cunning and craftiness. They constantly dogged Jesus' heels that they might catch him in some fault. The Sabbath question seemed to offer the strongest point of contention. The leaders had built about this day a regular system of legal fences. Some thirty-nine activities were prohibited; nevertheless those wanting to attain their ends could always secure legal authority for modifying or setting the law aside.

Playing Puss-in-the-Corner with the Law

To go farther than the Sabbath Day's journey a Jew might place his dinner the day before at a point within the Sabbath Day distance and thereby establish residence. Or he might choose to establish residence by declaring that next Sabbath my residence is yonder tree or wall so many yards off. By such means the Sabbath Day's journey could be doubled. A sprained foot might not have water poured upon it on the Sabbath, but it might be washed in the usual way. Wine and vinegar might be held in the mouth for the relief of tooth-ache, if it was swallowed afterward as food; if spit out it was medi-

cine, and therefore illegal. The plucking of a head of wheat, the pulling off of a dry fig, the leading of an animal to water, the rescuing of an animal from a pit, the moving of household vessels, and a multitude of other innocent things were forbidden on the Sabbath.

Applying the Sabbath Law to Jesus

After a very busy Sabbath when Jesus and the disciples had forgotten that mealtime had come and gone, they were taking a short-cut home through the by-paths that skirted the grain fields. The waving heads of golden wheat looked attractive to these hungry men. They plucked a few heads, eagerly rubbing them together in their hands; then with a whiff of their breath blew the chaff away. Jewish law condemned this operation as "reaping, threshing, and winnowing" on the Sabbath. Jesus asked one question of those accusing the disciples of law-breaking: "Do you know the meaning of 'I desire mercy and not sacrifice'? To do good is more than all the ritual of worship. God would sooner see a good heart, than a good offering. You are heartless worshipers." Jesus was fulfilling the purpose for which the day was set apart, by doing good on the Sabbath Day. By so doing he was not the slave but the Lord of the Sabbath Day.

Jesus returned to the town and entered the synagogue to worship. Here the Pharisees once again put the question to him, "Is it lawful to heal on the Sabbath Day?" There stood close by a man with a withered hand. The Pharisees had the haughty air which said, "We dare you to heal him and break the

law." Jesus replied: "There isn't a man here who would not pull his sheep out of a pit on the Sabbath and the law says, 'Thou shalt not do it,' and permission is given to take the sheep food and water that it suffer not. Is not a man worth more than a sheep? It is lawful, therefore, to do good to humanity, as well as to sheep, on the Sabbath. Man, stretch forth thy hand," said Jesus, and the man was restored. The Pharisees were filled with madness and took counsel how they might destroy this man who ignored the sanctity of their most sacred day.

Questions

1. Describe an ordinary house in Palestine in Jesus' day?
2. Describe the four men who carried the paralytic. What qualities do you think they possessed?
3. Look up some article on "Scribes and Pharisees" in an encyclopedia or Bible Dictionary.
4. Read Amos 8: 4-6 and Isaiah 1: 13, 14. Why did not their worship on the Sabbath please God? Jeremiah 17: 19-27 states the ideal Sabbath observance of his own day. Was it followed? Read Nehemiah 13: 15-22. Enumerate the practises that took place on the Sabbath. What did Nehemiah do to restore the law? Was he justified in taking such action?
5. Discuss this resolution: *Resolved,* That we should make and enforce strict laws regarding Sunday requiring everyone who is not ill or waiting on the sick to cease from labor and attend church service.

6. How should we spend Sunday? Is it possible for every one to quit work on Sunday? What work should be done? Which of the following things do you consider right to do on Sunday: wash the car, play tennis, golf, or any other game, go for a hike, auto trip, train trip, play cards, dance, attend worship or Sunday school, loafing all day, get school lessons for Monday, do the work at home because mother is ill, write letters, play the piano, play hymns on the piano, visit, go on a picnic, sew, wait on sick? What should guide us in our decision of what is right or wrong on Sunday?
7. If it was wrong for Scribes to eat with publicans and sinners, was it not also wrong for Jesus? When would it have been wrong for Jesus to eat and drink with such folks? Would it ever be right for us to eat and drink with such common people? How can we tell whether it is right or wrong?

Bible Readings

1. The paralytic borne by four: Luke 5: 17-26.
2. The call of Matthew: Mark 2: 13-17.
3. Question about fasting: Matthew 9: 14-17.
4. Disciples plucking grain: Matthew 12: 1-8.
5. The man with the withered hand: Luke 6: 6-11.
6. Keeping the Sabbath about 600 B. C.: Jeremiah 17: 19-27.
7. Keeping the Sabbath about 400 B. C.: Nehemiah 13: 15-22.

Readings for Pupils

Facing Opposition

Life of Jesus, Forbush; Chapter XIX, "Those Opposed to Jesus."

Reading and Living, Hill and Lyman; Book II; Poem, "The Glory of Toil," Edna Dean Proctor, pp. 85, 86.

Book I, *Dr. Grenfell's Winter Practise,* pp. 278-282.

"David Livingstone," from any encyclopedia.

LESSON XIX

FACING HIS ENEMIES IN JERUSALEM

In the midst of the events of the last lesson Jesus made a flying trip to Jerusalem to attend some feast. He went alone. It appears that the disciples returned to their former occupations after the summer tour through Galilee. The fact that Jesus later calls The Twelve supports this idea.

In Galilee Jesus had baffled the Scribes and Pharisees by his answers to their carping criticism. Now he carried the battle to the Temple City, the citadel of Priestcraft and Scribism.

The Pool of Bethesda

There was in Jerusalem near the sheep-market a pool which possessed remarkable healing properties. Some believe " Bethesda " means " House of Mercy." The pool was surrounded with a five-sided stone wall surmounted by five porches which made a shelter for the sick and suffering who frequented the place. The water of the pool rushed in intermittently with great bubbling and activity. The latter characteristic led to the legend recorded in many early versions of John's Gospel that " an angel troubled the water." The opinion was prevalent that the greater the disturbance of the water, the greater the curative power. Like many other springs this one was fed through a natural siphon in the rock. The group of sufferers about the spring showed that it had a great reputation for healing.

Down and Out Thirty-eight Years

Among those seeking help was a man whose limbs had been paralyzed for thirty-eight years. That he still haunted the house of the pool showed that he had a flicker of hope left. He was so slow and feeble that the stronger always pushed him aside at the moment of the inrushing waters. Did some brother help him thither in the morning as he went to work? Did he crawl along the street, dragging himself over the cobble-stones? Did he often have to spend the night there? Was he often hungry? Of all who gathered there he was the most helpless, had the most reason for despair.

Jesus Went for a Walk

This pool was one of the places of interest in Jerusalem. Perhaps Jesus had never seen it before. Anyhow he wanted to get away from the emptiness and unreality of the Temple surroundings where argument had taken the place of the religion of love and service. As Jesus walked down the stone steps on this day what a mass of human misery lay before him! His sensitive soul went out in pity. As he slowly walked about the place thinking intently about these sufferers, his eyes fell upon one man who seemed to him the most helpless of them all. This man accustomed to the passing footsteps of the sight-seers did not observe that a kindly stranger had singled him out. Standing beside him Jesus said, "Wilt thou be made whole?" "O sir," replied the man, "I have no one to put me into the pool. I have been here so often, but I am so feeble. Others

stronger step in before me at the important moment." Before the man had time to ask Jesus to put him into the pool, he said to him, "Arise, take up your bed, and walk." The very accent of Jesus' voice thrilled him. With new courage and strength he struggled to his feet; he walked. He turned to thank his unknown benefactor, but he was gone. Jesus had slipped away through the crowd to avoid undue publicity.

Legal Opinions

This happened on the Sabbath Day. It is easy to see that the Jewish leaders in Jerusalem would be more rabid about Sabbath observance than the leaders of Galilee. The Sanhedrin, the Jewish Supreme Court, met in Jerusalem. There was, therefore, ample legal authority to furnish opinions for the condemnation of this Galilean benefactor who maintained that "doing good on the Sabbath was not contrary to law." It was evident to them that a notable cure had been wrought, yet in their opinion it was as nothing compared to the awful sin of carrying a little old rag of a mat on the Sabbath.

The Man's Defense

The man with new strength throbbing through muscles and nerves cared little about book opinions or oral traditions. The one who had given him back his manhood was sufficient authority for him. "He who made me whole, the same said unto me, 'Take up thy bed and walk.' I don't know his name, but I feel his power; look at me," said the man, as he tried again his legs and arms.

Jesus Finds the Man and the Man Finds Jesus

This man went up to the Temple to thank God for his new-found strength. Here Jesus found him. The Master wanted just one more word with this man who had just come into possession of a great fortune. Jesus told him that it was a terrible thing to have been helpless all those years. "But remember," said he, "there are more terrible things than lame legs. The one with conscience maimed through sin is in a worse condition. 'Therefore, sin no more lest this worse thing befall you.'"

Jesus' Defense

Not from spite but out of joy the man told the leaders that it was Jesus who had healed him. Jesus was summoned before the court to give answer for the transgression of the law. Jesus said one wonderful thing that angered those learned men: "My Father worketh even until now, and I work." This was his text, and part of the sermon follows in the verses found in John 5:19-47. Jesus had something like this in mind: "My Father never ceases doing good to mankind; he sends the rain on the just and unjust; he brings the seasons year after year. The wind, the frost and the snow are his messengers. He sustains us. All life comes from him. My Father is in his world just as my mother is in her house. He works seven days a week, and knowing my Father as I do I work with him." A shout of disapproval greeted this claim of Jesus. Was he not a carpenter from Nazareth making claims that even doctors of the law would not make?

Questions

1. Look up in some encyclopedia or Bible dictionary the article on "Sanhedrin."
2. Find out what your school books say about a "siphon." Describe a natural siphon.
3. Compare the Authorized version of John 5: 3-5 with the American Revised version.
4. Describe in your own words what Jesus meant by the statement, "Behold thou art made whole: sin no more lest a worse thing befall thee."

Bible Readings

1. Jesus visits the Pool of Bethesda: John 5: 1-18.
2. Jesus tries to teach the rulers: John 5: 19-29.
3. Jesus tries to teach the rulers: John 5: 30-47.
4. Did they believe their song-book and hate Jesus? Psalm 103.
5. Did they believe Isaiah and hate Jesus? Isaiah 1: 10-20.
6. Did they believe their Law and hate Jesus? Deuteronomy 6: 1-9.
7. Did they believe their Wise Man and hate Jesus? Proverbs 3: 13-35.

Readings for Pupils

Living at Our Best, Sharp and Hill; Chapter VII, "Health and Heaven."

Reading and Living, Hill and Lyman; Book I, pp. 294-302, "Teaching Sanitation to the World."

PART V

THE SECOND PERIOD OF JESUS' MINISTRY IN GALILEE

LESSON XX

CHOOSING HIS TWELVE HELPERS

Two things had taken place in connection with the work of Jesus before he began his Second Galilean Ministry. First, his teaching and cures had attracted a multitude of people and his fame was widespread. Mark tells us "a great multitude from Galilee followed; and from Judæa, and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre and Sidon." Second, this popularity of his work, part of which transgressed the "oral laws" had stirred up the Scribes' and Pharisees' jealousy and anger to such an extent that they even threatened his life. From this time on Jesus had to meet the power of these religious leaders who were working together in an effort to hinder his work and crush him if they could frame an occasion.

Jesus Prepares for a Greater Effort

Toward the close of the first year's ministry, Jesus saw the need of well-laid plans in order to assure success in the face of such stubborn opposition. He had often thought and prayed about such plans; but now immediately before announcing them, Luke tells us, he spent all night in prayer. In the morning he chose out of his many followers, twelve ordinary working men in whom he saw possibilities. This little band came to be known as "the disciples" during Jesus' ministry because they were "learners"

in his school. But Jesus was soon to send them out as apostles, "sent ones," to proclaim the kingdom of God. The Twelve indeed were both disciples and apostles. We learn the names of these men from the first three Gospels, and they seem to fall into three groups of four each.

The first four are fishermen: Peter, Andrew, James, and John, two pairs of brothers.

The second four are Philip, Bartholomew (Nathanael), Thomas, and Matthew (Levi the Publican).

The third four are James, son of Alphæus, Thaddæus, Simon the Zealot, and Judas Iscariot. (Matthew 10: 2-4.)

Although the Gospels are silent about the place where this great event occurred, tradition tells us that "the choosing of the twelve" took place on the "Horns of Hattin," a double-peaked hill four miles from the sea and about eight miles southwest of Capernaum.

The Twelve became close friends and companions of Jesus; the latter was teacher and leader, the former, his pupils and helpers. Jesus taught them, as he did not teach others, about the kingdom of God. They were free to ask questions when they did not understand the words of the Master. They also learned "by doing" as we do today. It must have been a wonderful day for these twelve men when at a later time Jesus sent them forth to do what he himself had been doing.

Preparation First

Some of the Twelve may have thought that they were ready to go and preach and heal as soon as

Jesus called them to himself on that eventful morning. But they were far from being prepared. Jesus had first many things to tell them about the kingdom of God; so he took them up into a mountain apart from the crowd and taught them the "Laws of the Kingdom" which he had already begun to declare unto men. These Laws and Principles of the Kingdom are found in Matthew, Chapters 5, 6, and 7.

Citizens of the Kingdom

The ideal character of the citizen of the kingdom of God is described in the opening verses of the Sermon on the Mount usually called "The Beatitudes."

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

Jesus could find all these beautiful qualities enshrined in the hearts and minds of many pious, humble folk in his time. Think of Mary, his mother, Zacharias and Elizabeth, Simeon and Anna, also Mary who lived at Bethany, as well as many others.

Jesus longed for a whole world of people like these. On the other hand the political and religious leaders cared little for, in many cases even despised, "the poor in spirit," "those who mourned," "the meek," those who "hungered and thirsted after righteousness," "the merciful," "the pure-hearted," "the peace-makers," and "those suffering persecution." Jesus who was able to estimate more truly the things which made men great, regarded all such folks among the "happy and fortunate." To him, they were the successors of the prophets who had suffered misunderstanding and persecution; they were the very salt that saved the nation from corruption and the light which dispelled the darkness of sin from the community in which they lived. On one side Jesus set the kingdoms of the world with all the pomp and glory of kings and rulers, who commanded armies and crushed enemies; on the other, men like Peter, Andrew, James, and John, Simeon and Zacharias, and women like Mary, Elizabeth, and Anna. Jesus regarded the former as headed for destruction, while he made the latter the very foundation of his kingdom.

Halt! About Face!

The day that Jesus uttered these "Blesseds" on the mountain he set a new standard wherewith to measure men. He said, "I cannot use the proud, the indifferent, the boastful, the haters of righteousness, the hard-hearted, the unclean, the quarrelsome, or the cowardly." Yet many such ruled provinces, collected taxes, sat as judges in the courts, ministered in the temple, and transcribed the Law. The people

thought they were great because their positions were important. Jesus saw among the people, kings, rulers, and noblemen, who had neither crowns nor servants, who knew more about ruling their own hearts than taking cities, and of such, said he, is the kingdom of heaven. Jesus staked all hope for the future upon men and women like these.

Questions

1. Why did Jesus make so many enemies and friends? How did Lincoln come to make so many enemies and friends?
2. Learn the names of the Twelve Apostles as arranged in the three groups.
3. In what way did Jesus prepare these men to help him in his work?
4. What kind of folks did Jesus regard as citizens of the kingdom? Name some good men and women who lived in Jesus' time. Do you know some men and women that the Beatitudes correctly describe?
5. Memorize the Beatitudes.

Bible Readings

1. Choosing of the Twelve: Mark 3: 13-19.
2. Choosing of the Twelve: Luke 6: 12-19.
3. The Beatitudes: Matthew 5: 1-12.
4. Luke's Beatitudes and Woes: Luke 6: 20-26.
5. Beatitudes from the Hymn-book: Psalm 1.

6. Beatitudes from the Hymn-book: Psalm 112.
7. A Beatitude from James' letter: James 1: 12-18.

Readings for Pupils

Living at Our Best, Sharp and Hill; Chapter XXI, "Rich Toward God."

A Life of Christ for Young People, Sangster; Chapter IX, "The Sermon on the Mount."

LESSON XXI

PRINCIPLES, NOT RULES

"Boys and girls," said the teacher, "I am going to remove the old code of rules from the schoolroom this morning. In fourth and fifth grades these rules were helpful to you, but at present, I believe you have outgrown them. I am, however, going to ask every one of you to be fair and honest with me and with each other, both in work and play." So, borrowing a jack-knife from one of the boys, the teacher pried out the two thumb-tacks and removed the card upon which was written:

1. Sit erect in your seats.
2. Be clean of person.
3. Take only that which is your own.
4. Maintain quiet in the classroom.
5. Do not copy class work from each other.
6. Do not deface the desks or furniture of the room.
7. Throw no paper or other refuse upon the floor.

The card, once useful to younger boys and girls, was now replaced by "Be fair and honest with me and with each other, both in work and play." In making this change the teacher did not destroy the laws but believed that each boy and girl would fulfil them by following the new principle of action.

Jesus Did the Same Thing

When Jesus, the Great Teacher, gathered his disciples about him nearly 1900 years ago, he told them that those who wished to belong to the kingdom which he was founding, would have to live by principle and not by laws and rules. The Scribes and Pharisees of Jesus' day were sticklers for innumerable rules with which they wished to regulate the lives of men, that they might thereby make them righteous: rules surrounding the Sabbath; rules about eating, drinking, and fasting; rules about sacrifice and offering; rules about clean and unclean. We can learn Jesus' estimate of this kind of living by the statement: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of God." The law in Jesus' day required that all tombs be whitewashed so that people might see them even in the dark lest they should touch them and become unclean. These precise law-keepers, said Jesus, are just like tombs, white on the outside but on the inside full of corruption. Members of Jesus' kingdom must be clean inside and out.

Living Together

1. *Swearing.* Those testifying in our law courts are asked to take an oath by which they promise to tell the truth before God about the matter which is before the court. In Jesus' day the law said, "Thou shalt not forswear thyself, but perform unto the Lord all thine oaths." The "oath," however, came to be lightly regarded. The Jews, like most

Orientals, were very free in making oaths but were not so particular about keeping them. The merchant in the market-place would pile oath upon oath to sell his goods. He swore by the earth, by the sky, by the temple, by Jerusalem, by the altar, and many other things. He tried to make words and oaths take the place of straight-forward honesty. Jesus took down the card in "life's schoolroom," saying, "Those of you who will be fair and honest toward God and each other, have no need to swear by this or that, for every word of your conversation is sacred; you should say *yes* when you mean *yes*, and *no* when you mean *no*."

2. *Killing.* Every Jew knew well the commandment "Thou shalt not kill." Any one who took up a club or rock and killed his fellow was a vicious villain, and few outwardly broke this great rule for the protection of life. Jesus said, however, that no man could keep this law in truth who had hate in his heart for his fellow man. Such a one is a murderer in the sight of God, though the law of the land lays no blame upon him. This rule, too, must give place to "Be fair and honest toward God and each other," if we would live by principle rather than rule. So here again Jesus points out that an honest, loving heart is greater than any law about killing.

Acts of Worship

1. *The Offering.* In those days some men believed that worship should be carried out with great exactness: that large offerings on the altar, no matter how men had come into their possession, counted for more than small ones; that long prayers counted for

more than short ones. They thought that somehow God would overlook their sinful hearts if they only succeeded in impressing their fellow worshipers with their goodness. Such a man came to the altar in the Temple. The people admired his wonderful sacrifice and thought he must be a holy man indeed. In God's sight his offering was of no consequence, because he was hateful toward his brother. Jesus said to such a man, "Go, and be reconciled to thy brother, and then come and offer thy gift." This act of love and forgiveness made the offering valuable in the sight of God, for the man now was "honest and fair with God and his fellows." Instead of looking at the card of rules, he now felt kindly and thought sincerely about God and man.

2. *Giving.* In the Book of Deuteronomy men are urged to be kind and considerate toward the poor and needy. In harvest-time the farmers were not to gather the grain and grapes too closely, so that some would be left for the poor. Generous men were warmly acclaimed because of their liberality. Yet, all did not give because they were generous-hearted. Some of them never gave except when there was a crowd around to see them, so anxious were they for the praise of men. One day when Jesus was in the Temple many rich men put very large gifts into the treasury. Following them was an old woman who dropped in two mites. The people who saw marveled at the generous gifts of the rich men, but Jesus marveled at the generous gift of the poor widow, saying, "She hath given more than they all." Out of their abundance they gave a little, but this widow gave all she had. Jesus, you see, did not count as

we do. We count by rule, but he asks, What motive prompted the giver? How much has he left?

3. *Praying.* We have learned that Jesus prayed very often, seeking places of quiet where he would not be disturbed by the people. On the other hand, there were those who did all their praying in public places, such as the synagogues and on the street corners. They wanted men to regard them as holy because they prayed much. Jesus told his disciples that that kind of praying was of no account; that they should seek the quiet of their own rooms and there talk with God, the Father, who knows all things which they need even before they ask for them.

The disciples, who were praying men themselves, were so deeply impressed by Jesus' prayer life as they watched him day after day, that they finally said to him, "Lord, teach us to pray, even as John taught his disciples." Then Jesus taught them the prayer that Christians have been using for many centuries:

Our Father, who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
Forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation, but deliver us from evil.

Jesus said, "After this manner, pray ye," meaning that those who follow him are not always to use these identical words but are to pray in this spirit as they think about the heavenly Father, his kingdom, and their own daily needs.

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

—*Ancient Mariner, Coleridge.*

Questions

1. Examine the following Bible passages and state whether it is rule or principle that is described in them:
   (1) Daily life and conduct: 1 Corinthians 10:31; Galatians 6:7; Philippians 4:8; Matthew 7:12; Deuteronomy 15:7-11; 19:14, 21; 22:8, 12; 24:6; Leviticus 19:11-14.
   (2) Giving: 1 Corinthians 16:2; Genesis 28:22; Luke 18:12; Matthew 23:23.
   (3) Forgiveness: Matthew 18:21, 22; 6:14, 15.
2. Is it as bad to plan a lie as to tell it?
3. Describe how a man might pray by rule.
4. A man went to church intending to give nothing toward the offering. The usher seated him beside a neighbor who as the plate approached got fifty cents ready to put thereon. Not wanting to be outdone he placed a dollar bill on the plate. Did he worship God with his gift? Explain: Is a dollar given for missions or any good cause from a wrong motive worth just as much as a dollar given from a right motive?

Bible Readings

1. Characteristics of citizens of the Kingdom: Matthew 5: 3-16.
2. The permanence of Law: Matthew 5: 17-20.
3. Sin of anger, hate, and impurity: Matthew 5: 21-32.
4. New speech, new generosity, new relation to enemies: Matthew 5: 33-48.
5. Simple, honest giving: Matthew 6: 1-4.
6. The prayer of faith: Matthew 6: 5-15.
7. Fast and smile: Matthew 6: 16-18.

Readings for Pupils

Life and Conduct, Hunting; Chapter XXVIII, "Forgiveness"; Chapter XXXI, "Our Thought."

Living at Our Best, Sharp and Hill; Chapter IX, "The Coated Tongue."

LESSON XXII

WISE AND FOOLISH BUILDERS

The river had risen higher than ever before so that the country looked like an inland sea. The water cut many new channels in the valley as it rushed onward. Some buildings whose foundations rested upon the sand fell and were broken up and borne away; others, in the pathway of this run-away river, one of which was a small brick church, were still standing firmly and strongly after the waters subsided.

First Sunday After the Storm

Two weeks after the flood, services were again held in the church. The floor was still soaking wet and the windows all out; for the water had flowed right through the building, entering the windows on one side and going out the windows on the other.

Every one was very humble on this particular Sunday morning; yes, and thankful too, for no one in the neighborhood had lost his life. The little old organ was water-soaked and useless. The pastor asked John Kilford to lead the singing. John, with solemn countenance and restrained emotions, thumped his way to the front of the church, for he was there on this day with his heavy top-boots. The pastor announced the hymn "How Firm a Foundation." Every eye was on the leader, for he had been

a heavy loser in the flood. His great new barn, for which he was struggling to pay, was swept away. The stately old hymn seemed to give to him and all the others new courage and confidence. The foundations of houses and barns seemed to these devout worshipers as nothing compared to the "firm foundation" of which they sang:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

When thro' the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be near thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

The Lesson

After the hymn the pastor said, "Our lesson today is found in the last few verses of the Sermon on the Mount." With a solemn voice he read:

Every one, therefore, that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

When the time for the sermon came the preacher said, "My subject is, 'Building Right,' and my text is the lesson which I read a few minutes ago."

God Has Laws

"Every one of you present this morning resides in this flood-swept valley. Most of you have met with great loss; some have lost barns; others, houses, cattle, and homes. We must all be thankful to God that none of our loved ones were swept away in the torrent. As I have walked up and down the roads for the past three days I have kept saying to myself, 'Every man's barn and house that fell before this flood, did so because its foundation was poorly laid.' God has good laws in his world which, if we refuse to obey, will cause us loss and suffering. That is plain all along these valley roads today. Don't say that God kept this church standing and destroyed Deacon Brown's barn. The foundation of this church was stronger than rain and wind and flood. Deacon Brown's barn was built on the sand. One man asked me why John Kilford's new barn had to go and Captain Beck's old barn with leaky roof was left standing? I replied: 'Man, do you blame God? Come with me, and I will show you.' We picked our way across the field which was still soft and muddy to Captain Beck's old barn. Taking a shovel that stood near-by I dug two feet below the surface just to show my suspicious friend that God is no respecter of persons. Captain Beck's barn stood on a foundation made strong enough to withstand wind and rain and flood. Any man, who again builds in this valley on a foundation of sand, will be a foolish man. Jesus put everybody in one of two classes: a wise builder or a foolish builder. This morning we are left to classifying ourselves.

The House of My Life

"Jesus did not mean that we were wise or foolish only as mere barn builders. Let me read again, 'Every one therefore that heareth these words of mine and doeth them.' Jesus knew that the most important house that every one is building is the unseen house within his own heart and mind, which we call character. The one cherishing hate, anger, impurity, and insincerity, who breaks God's laws, disregards his oaths, loves gain supremely, and is harsh in his judgment, is building on the sand, and his house will fall amid the storms of life, and the times of testing. But the one who is loving, humble, pure, peaceful, law-abiding, merciful, meek, prayerful, courageous, clean of speech, righteous, repentant, forgiving, is building a house that will never fall. Every man must decide for himself what he will build into the house of his life."

After the Sermon

Captain Beck arose and said, "My barn stood, but the foundation of the house of my life is wrong, and I want it right."

Upon the invitation of the pastor many others stood with Captain Beck. The pastor then prayed: "Father, help us all this morning to learn our lesson from the flood. Keep us from building on the sand of hate, revenge, and unforgiveness any longer. Forgive us our sins and help us today to find our lives anew in Jesus." Before "Amen" followed, John Kilford began singing the hymn used at the opening service:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

The worshipers went forth from the little church very happy. There was more sincerity, joy, and human feeling as they greeted each other and inquired for absent members of families. They were moved by the Spirit of a Carpenter, the Master Builder of the race.

Questions

1. Did you ever hear people blame God for things? Name some of these things.
2. The water supply of a city was polluted with sewage causing the death of many. At a funeral service one man remarked: "God's ways are strange. Why did he take this little child out of the world?" The other man said: "Don't blame God, it was the dirty water killed the child: blame the Health Department." Who was right?
3. An agent returning from a tour of the great farming States said, "The fields are full of waving grain. We shall have a great crop if God just leaves us alone." (He referred to storms.) Discuss.

Bible Readings

1. Put first things first: Matthew 6: 19-25.
2. God's care is seen all around us: Matthew 6: 26-34.

3. About harsh judgment: Matthew 7: 1-6.
4. Untiring in prayer: Matthew 7: 7-12.
5. The door is narrow but wide enough: Matthew 7: 13, 14.
6. Our words and deeds are tell-tales: Matthew 7: 15-23.
7. Wise and foolish builders: Matthew 7: 24-27.

Readings for Pupils

Homes Not Made with Hands, Book of Knowledge, Volume 17, pp. 5411-5417.

Reading and Living, Book I, Lyman and Hill; Poems: "Prayer for a Little Home," anonymous, p. 25; "A Home Song," Van Dyke, p. 27.

Special Work for Pupils

Let us make two foundations, and put in them the things that will stand and the things that will not stand as we find them stated in the "Sermon on the Mount."

Deception (Matt. 7: 15)	Revenge (Matt. 5: 38)			
Anger (Matt. 5: 22)				

"And great was the fall thereof."

Purity (Matt. 5 : 8)	Goodness (Matt. 7 : 18)				
Prayer (Matt. 5 : 9-15) (Matt. 7 : 7-12)					

"And it fell not."

Should you not be able to complete all your squares from the "Sermon on the Mount," fill the balance in with things which you know will stand God's test and things which you know will not stand God's test.

LESSON XXIII

LIGHTS AND SHADOWS

After preaching the Sermon on the Mount, Jesus went on another trip about Galilee, teaching and healing, taking with him as usual his disciples. It is evident, according to Luke, that others followed along with Jesus and the Twelve. This helps us to understand how this little group was able to continue their work and still have clothes and food and other means of support. "Certain women who had been healed, Mary of Magdala, Joanna, Susanna, and many others ministered unto them of their substance." These generous-hearted women used their money to help Jesus establish his Kingdom, or he could not have accomplished so many wonderful things in the three years of his public ministry.

Faith of a Gentile

In Capernaum an army officer called a centurion, one who commanded 100 men, sought the help of Jesus to heal one of his worthy and beloved servants. This officer was a wealthy Gentile who greatly respected the Jewish religion, for he had built a synagogue for the Jewish worshipers of that town. He was too humble to ask Jesus himself, so he made his appeal through the elders of the synagogue, believing that it would require a delegation of important Jews to secure the services of a rabbi

like Jesus. When Jesus was approaching his house the centurion sent friends, saying: "Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof. Just say the word, and my servant shall be healed." Jesus rejoiced over this man and said, "I have not found so great faith, no, not in Israel." We must remember it was to Israel that God had sent the prophets and teachers of old, and they also had the Old Testament to help them. This humble centurion had already learned much about God from his Jewish neighbors and was soon to learn that Jesus did not despise Gentiles as did most of the great rabbis of that day. Upon returning home the messengers found the servant well according to the word of Jesus.

Passing Through Nain

This trip took Jesus and the disciples to Nain, a small uninviting town twenty-five miles southwest of Capernaum. Today a few tombs cut in the rock and a group of mud huts mark the site of this ancient village. We are not told anything about their experiences as they made this twenty-five miles journey. However, an unusual incident occurred just as they approached the gate of the village; they met a funeral procession with its paid mourners, dirge-like music, sad neighbors and friends, and chief of all, a stricken widow whose only son was being borne out to the rock tomb beyond the city gates. The compassion of Jesus was stirred as he beheld the tear-stained face of the mother. Jesus did a remarkable thing: he touched the bier—something a great rabbi of that day would not have done. The pro-

cession stopped. Jesus commanded the young man to arise. The mother's tears became tears of joy as she walked home by the side of her only son. The people were amazed; they whispered to each other: "A great prophet is among us; God has visited his people."

A Voice from Prison

While Jesus was meeting with all this success, John the Baptist was sad and dejected, imprisoned in the Castle of Machærus, a strong fortress, high up on a mountain east of the Dead Sea. From this elevation John could see the Jordan where he had baptized the multitudes that came to him, and also the Judæan hills of his boyhood home.

The sight made him very lonely. His confinement worked upon his nerves until he began to doubt whether he had really baptized the Messiah that day at the Jordan. Again and again, he thought, "Why am I here, if Jesus is the all-powerful Messiah?" It happened one day that some of his disciples were visiting him, perhaps bringing to him some fresh figs and dates. John said to them: "Do this errand for me. Go and ask Jesus if he really is the Messiah." To quiet the mind of John, and perhaps their own minds too, they made the long trip north into Galilee. As John's disciples joined the throng about Jesus on that occasion, they saw him healing the sick and heard him preaching the gospel to the poor, many of whom were too poor even to make the required gifts to the Temple. They also heard the joyous shouts of men and women once deaf, blind, or leprous. Pressing through the throng they stood

before Jesus and said, "John, in prison, sent us to ask 'if thou art he that cometh, or look we for another?'" Jesus said, "Go and tell John what you have seen and heard." These messengers must surely have been amazed that Jesus should say to them, "Judge for yourselves"; but what could have been more convincing?

Jesus' Opinion of John

When the messengers from John had departed Jesus turned to the multitude and told them what a wonderful man and prophet John was, none other than a dauntless Elijah. Yet people said to each other: "Be careful; he has a demon." These men who thought evil of John regarded Jesus as a drunkard and glutton. It was then that Jesus with accusing voice declared that the Gentile cities Tyre and Sidon would have repented long ago if such great works had been done in them as he already had done in Chorazin, Bethsaida, and Capernaum.

The Tenderness of Jesus

In his audience Jesus saw many helpless, anxious people who were willing to follow him. Toward them he was tender and compassionate. For them he prayed:

> O Father, Lord of heaven and earth, I thank thee that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight.

Then stretching out his hands toward them as if pleading both with them and all the ages he said:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Questions

1. Who were some of Jesus' helpers in this lesson? How can we help today? Make a list of the ways in which we may help. In what ways may our parents help? Is God as much pleased with our best as with our parents' best?
2. Some other Gentiles whom Jesus helped: Read John 4:1-9; John 12:20-22; and Mark 7:24-30.
3. Relate the story of Peter's dream on the housetop of Joppa. Acts 10:1-34.
4. Read what Jesus said about John the Baptist. Luke 7:24-35. What kind of man speaks words such as are found in Luke 3:7-17?
5. State what you believe John's messengers told him when they returned to the prison? Put it in a short story.
6. What is the meaning of Jesus' prayer which is found in the last paragraph of the lesson? What class of people do our missionaries on the foreign field reach first?
7. Jesus said, "Come unto me. . ." Since these people were standing around Jesus, what did he mean by urging them to "Come unto him"? Is it possible for us to "Come" in the same way?

Bible Readings

1. Other helpers of Jesus: Luke 8: 1-3.
2. The centurion's servant: Matthew 8: 5-13.
3. Jesus at the gate of Nain: Luke 7: 11-17.
4. John the Baptist's last message: Luke 7: 18-23.
5. Jesus' eulogy of John: Matthew 11: 7-19.
6. Woe unto thee: Matthew 11: 20-24.
7. Jesus' prayer and invitation: Matthew 11: 25-30.

Readings for Pupils

Tales of Golden Deeds, Moody; Chapter XX, "Helping a Foreigner."

Life of Jesus, Forbush; Chapter XX, "The Martyrdom of a Hero."

Knights of Service, Bradshaw; Chapter XII, "Where Love Is, There God Is."

LESSON XXIV

THE GROWING OPPOSITION OF THE RELIGIOUS LEADERS

In Simon's House

Jesus must have been near Capernaum when John's messengers came to him. His words, "Thou, Capernaum," in his denunciation of the cities which refused him, favors such a view. Capernaum also appears to have been the home of Simon, the Pharisee, who so kindly invited Jesus to have dinner with him. On this occasion while they were reclining at the table eating, a woman of the street, who had heard about this great-hearted teacher, quietly stole into the house, bringing with her a box of precious ointment. She slipped up behind Jesus, where she stood weeping. Her tears fell upon his feet, and she brushed them off with her long tresses of hair; she even kissed his feet and anointed them from her alabaster box. While this was happening Simon was saying over and over in his mind, "If this man were a prophet he would know that a sinner is polluting him; . . . he, too, must be a sinner." Perhaps he added also, "Birds of a feather flock together."

JESUS (reading Simon's mind, said): "Simon, I have somewhat to say unto thee."

SIMON: "Yes, Master."

JESUS: "A certain lender had two debtors; the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them, therefore, will love him most?"

SIMON: "He, I suppose, to whom he forgave the most."

JESUS: "Thou hast rightly judged. Seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

To the great amazement of those who sat around the table Jesus turned to the woman and said: "Thy sins are forgiven. Thy faith hath saved thee; go in peace." The others at the dinner-party looked at each other in astonishment, regarding it as a terrible thing that Jesus should talk about forgiving sins; this, said they, is the work of God himself.

The Sin of Sins

The Pharisees were not able to see how a man could be righteous before God and at the same time heal on the Sabbath, and eat and drink with sinners, and mingle with the crowd. With reluctance they admitted that Jesus was a great teacher, and did great deeds, but Satan and not God, said they, was his helper. They were so corrupt and hopeless that they could not see or think straight; they called good evil. And since it was God's Spirit that helped men to see the good and reject the evil, those who belittled and mocked the guiding Spirit which led them to the light were shutting themselves off into eternal darkness. So to those who said, "Jesus casts out demons by the power of the prince of demons," the Master replied:

Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

Anxiety of Jesus' Mother and Brothers

We have not heard of Jesus' mother and brothers since the wedding-feast at Cana. Strange things had happened since the day when some of the old neighbors in Nazareth, many of whom Mary knew, had refused to listen to Jesus. Terrible stories were going the rounds about his forsaking the religion of his fathers; how he ate and drank and associated with drunkards and harlots. Everywhere the leaders condemned this Nazarene. And here he was again arguing, pleading, persuading, ever forgetting to come home. Was he so indifferent about his mother and brothers? Did they think him crazy? They felt crushed by the stories which his enemies were circulating about him. So disturbed were they that they went as a family to bring him home. They sent word into the house, filled as it was to the very doors with both curious and interested listeners, announcing to Jesus that they awaited him. Then Jesus said a very strange thing: "All men and women who do the will of God are my mother, my sisters, and brothers." Jesus was thinking of a very large family composed of all races and colors and creeds. The day over, I presume he walked home with his hand upon his mother's arm. She wanted to be near him, yet could not understand him now as she had in other days.

Unrequited Love

"Why are so many of the people hard-hearted and indifferent in spite of all my words and deeds of kindness?" was a thought that Jesus must have pondered over day after day. As he lay down to rest at night, as he climbed the dewy mountain to pray at dawn of day, as he thought of old neighbors at Nazareth, he asked himself, "Why can't they see that I love them; that God loves them?" Then Jesus remembered that he was like the sower scattering seed upon the field and the people before him were the ground upon which the seed fell. The farmer sowed wheat; he himself sowed the Word of Truth. The sower was all right; the wheat was all right; ah! it was the fault of the soil. Barren soil! Barren hearts and minds!

Parable of the Sower

So when a great multitude thronged about him on the shore of Lake Galilee he entered a boat, and as it gently rose and fell in answer to the lapping waves, he taught the people. It may have been the fishing-boat of Andrew and Peter. When all were quiet Jesus said:

Behold, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and in-

creasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. Who hath ears to hear, let him hear.

When the disciples inquired of Jesus about this parable, he replied: You are going to understand all these things about the Kingdom of God, but there are many who cannot understand. Isaiah of old preached a sermon, which shows that he met people just like many here.

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

These were idle hearers, who merely heard the words but heeded them not. All such people would sooner or later be overtaken by a terrible penalty. It is easy to believe that the Master lifted his voice so that every one in the audience heard, even those fishing near-by, as he said:

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

Whosoever hath { *love* / *faith* / *honesty* / *courage* / *patience* } to him shall be given more { *love* / *faith* / *honesty* / *courage* / *patience* }

And if we do not practise love, faith, honesty, courage, and patience, even the little bit we have will some day disappear. What we use, we have; what we do not use, we lose.

Questions

1. Simon did not approve of Jesus allowing this woman to touch him. Make a list of other occurrences of which the Pharisees and others disapproved. What things do you disapprove of in Jesus' life or sayings?
2. What will become of plants which are sheltered from the sunlight? If a man refuses to walk in the light of God's Spirit and the light of God's word, what will happen in his heart and mind?
3. Apart from the birth stories, in what other connections have we heard of Mary? In what connection have we heard of the brothers of Jesus?
4. Did Jesus put the work of the Kingdom of God before the wishes of his brothers, sisters, and mother? Explain.
5. Look up the meaning of "Parable" in a dictionary.
6. What is the penalty of not using the powers we have? What is the reward when we use the powers we have?
7. Discuss: Each day when faced with right and wrong is a day of judgment when I sit as judge in the "court of my life," and am responsible for the verdict.

Bible Readings

1. Jesus in the house of Simon, the Pharisee: Luke 7: 36-50.
2. The sin of sins: Mark 3: 20-30.
3. A tree known by its fruits: Matthew 12: 33-37.
4. Show us a sign: Matthew 12: 38-45.
5. The true kindred of Jesus: Mark 3: 31-35.
6. Parable of the sower: Matthew 13: 1-23.
7. Parable of the wheat and tares: Matthew 13: 24-30.

Readings for Pupils

Knights of Service, Bradshaw; Chapter XX, "Nehemiah and His Country."

Reading and Living, Book II, Hill and Lyman; "Turkey Red," Francis Gilchrist Ward, pp. 16-28.

The Lincoln Readers, Grade 7; "A Heroine of Long Ago," F. M. Pettee, pp. 388-395.

LESSON XXV

JESUS' POPULARITY AMONG THE COMMON PEOPLE

The ebb and flow of approval that followed Jesus' labors was largely determined by the character of the town or city where he taught. In the larger centers the Jewish leaders were able to secure better organized opposition such as the last lesson reflects. Jesus found the common people rich in faith. They flocked about him with their sorrows and ills and he healed them.

His Parables Were Attractive

Jesus' popularity as a teacher rested upon his homely simplicity. He spoke in the language of the people. When he wished to teach a moral and spiritual truth he often used a story whose comparative values helped to make plain the meaning of the lesson. Such a story or illustration is called a parable. Most of the parables in the New Testament have to do directly with an explanation of the Kingdom of God. We do not wonder that one who had the ability to give the world such parables as the Good Samaritan and the Prodigal Son was called the Great Teacher and never lacked an audience. Jesus used these stories over and over again so that his hearers never forgot them. Many years later Matthew, Mark, and Luke recorded thirty-seven of these stories which shine like diamonds compared with other religious writings of the first century.

Difference Between a Parable and a Fable

A fable differs from the New Testament parable inasmuch as the former very often distorts the earthly things used for comparative purposes. Fables make trees and animals talk; they never aim higher than human morality. At their best, they teach prudence, industry, and caution. Jesus' parables are all centered in personal relationships and have to do with the things common to every-day life.

Seeking a Needed Rest

After these days of preaching and teaching in Galilee, Jesus was weary and sought rest for himself and his disciples by crossing Lake Galilee to the less populous eastern shore. When out upon the deep they were caught in one of those swift, turbulent storms which characterize this lake. Although four of these disciples were fishermen and experienced seamen, yet on this occasion all were panic-stricken except Jesus, who calmly slept in the stern of the boat. He was awakened by the shouting of the alarmed disciples, "Save, Lord, or we perish." His answer to their cry was "O ye of little faith"—little faith in your boat, little faith in yourselves, little faith in your heavenly Father. As Jesus arose and spoke the sea grew calm; and also the disturbed minds of his followers.

In the Land of Gadara

No matter where Jesus went he heard the cry of humanity. The storm-tossed boat landed at a rocky, barren point in the Gadarene district where Jesus thought rest would be possible; but even here the

cry of distress fell upon his ears. Two insane men, driven from home and friends, lived in the hillside tombs. Their condition drew upon his great heart of sympathy. Jesus did not run from them in fear or hurl stones at them as others had done. At times men had even tried to tie them up with chains and forcibly subdue them, which only drove them to desperation. Jesus was so different! He came toward them as a friend. In spite of their insanity they saw that Jesus cared for them. And so he did; for he healed these broken reeds of humanity; he freed them from the terror that possessed them and sent them back to their own homes and friends sane and peaceable citizens. Blundering, superstitious humanity had driven them to the wilderness; the kindness, the understanding, and love of Jesus sent them home well.

The inhabitants in and around Gadara were amazed at what Jesus had done for these men, yet they insisted that Jesus leave their country. Why? They attributed to him both the healing of the men and the loss of a herd of swine, which had rushed into the lake. In their estimate the loss of the swine was greater than the healing of the men. Jesus left them. Why should he stay to sow the seed of Truth on such barren soil? The healed men would also have gone with him, but Jesus said unto them,

> Go to your house unto your friends, and tell them how great things the Lord hath done for you, and how he had mercy on you.

The men published abroad wherever they went how Jesus had restored them.

Back in His Own City

When Jesus returned to the waiting crowds of Capernaum, a ruler of the synagogue, named Jairus, came to him in great distress about his little daughter, who was at the point of death. As he went to Jairus' home with his disciples the crowd thronged the street and caused delay. In that multitude there was a woman now ill for twelve years, who pressed through the crowd, believing that if she but touched Jesus' outer garment she would be restored. Jesus seeing her implicit faith said: "Daughter, thy faith hath made thee whole; go in peace." As they approached the ruler's home wailing and lamentation fell upon their ears. The relatives and neighbors beheld a pallid stillness like death upon the beloved daughter. When Jesus said, "She is not dead, but sleepeth," they laughed him to scorn. Jesus, undismayed by their unbelief, took into the room where the child lay the father and mother, and the three disciples, Peter, John, and James, where under the touch of his hand the little twelve-year-old girl was restored to health.

Questions

1. Why don't we study Æsop's Fables in Sunday school instead of the Parables of Jesus?
2. Tell from memory the parables of the Prodigal Son and the Good Samaritan.
3. Locate Gadara and describe the eastern coast-line of Lake Galilee.
4. Compare our care of the insane with the care given such unfortunate ones in Jesus' day.

5. In spite of the fact that Jesus healed two men who had become a menace to the community, these Gadarenes did not want Jesus around after they believed him responsible for the loss of a herd of swine. They put hogs before men. Compare this situation with that of a railroad that does not guard a dangerous crossing; with a city with poor water supply and sewage system; with a factory with unguarded machinery; with unhealthy schoolrooms; with poorly heated apartments; with the breaking of quarantine for business interests.
6. What part did courage and perseverance play in the healing of the woman who touched Jesus' garment? Are courage and perseverance related to faith? Explain.

Bible Readings

1. Explanation of the Parable of the Wheat and Tares: Matthew 13: 36-43.
2. Parable of the Growing Seed: Mark 4: 26-29.
3. Parable of the Mustard Seed: Mark 4: 30-32.
   Parable of the Hidden Treasure } Matthew
   Parable of the Great Pearl } 13: 44-46.
4. Parables of the Net and the Householder: Matthew 13: 47-52.
5. Stilling the tempest: Mark 4: 35-41.
6. The Gadarene demoniacs: Matthew 8: 28-34.[1]
7. Raising of Jairus' daughter: Matthew 9: 18-26.

[1] Matthew tells of two demoniacs, Mark and Luke of only one.

Special Work for Pupils

Chart showing where the parables are found:

THE PARABLES OF JESUS

Matthew	Mark	Luke	John	TITLES
9 : 16	2 : 21	5 : 36		New Patch, Old Garment
7 : 24-27				Two Builders
13 : 1-9	4 : 1-9	8 : 4-8		The Sower
		7 : 41-43		Two Debtors
13 : 24-30				Wheat and Tares
	4 : 26-29			Seed Growing
13 : 31, 32	4 : 30-32	13 : 18, 19		Mustard Seed
13 : 33		13 : 20, 21		Leaven
13 : 44				Hidden Treasure
13 : 45, 46				Pearl of Great Price
13 : 47-50				Drag Net
13 : 52				Householder
		10 : 25-37		Good Samaritan
		14 : 12-24		Great Supper
18 : 23-35				Unmerciful Servant
18 : 12-14		15 : 4-7		Lost Sheep
		11 : 5-13		Insistent Friend
		12 : 13-21		Rich Fool
		12 : 35-40		Watchful Servants
		13 : 6-9		Barren Fig Tree
		14 : 7-11		The Chief Seats
		14 : 28-35		Counting the Cost
		15 : 8-10		Lost Coin
		15 : 11-32		Lost Son
		16 : 1-13		Unfaithful Steward
		16 : 19-31		Rich Man and Lazarus
		17 : 7-10		Master and Servant
		18 : 1-8		Unjust Judge
		18 : 9-14		Pharisee and Publican
		19 : 11-27		Pounds
20 : 1-16				Laborers in Vineyard
21 : 28-32				Father and Sons
21 : 33-45	12 : 1-12	20 : 9-18		Wicked Husbandmen
22 : 1-14				Marriage of King's Son
	13 : 33-37			Householder Watching
25 : 1-13				Foolish Virgins
25 : 14-30				The Talents

Examine this chart carefully. John's Gospel does not contain any of the parables found in the first three Gospels. How many parables are common to the first three Gospels? How many are common to Matthew and Luke? How many are found in Mark only? In Matthew only? In Luke only? If such passages are called parables as Luke 5: 37-39, this list might be greatly increased.

LESSON XXVI

JESUS ADOPTS NEW METHODS

The wonderful response to his message throughout Galilee showed Jesus that this territory as well as Samaria was white unto harvest. To meet this need he had been preparing the twelve disciples to go forth into the towns and villages to teach and heal the people, even as he himself had done. Jesus, who could work in only one place at a time, could now, through the disciples whom he had chosen and trained, teach and heal in several places at once. This shows what a wise leader he was, in that he took time to train helpers for this united effort in making known in many villages God's love for men.

Jesus' Charge to the Twelve

You may have sometimes wished that you had been one of the twelve men who walked and talked with Jesus by the wayside. What a wonderful privilege it must have been! Jesus had taught them that the heavenly Father expected them to use their new knowledge and experience, not only for themselves, but in particular for the crowds of needy people who, he said, were as "sheep without a shepherd." Now the opportunity had come for them to put their training into practise.

On this memorable day Jesus called the twelve disciples to him and laid before them his plans. Never did a general lay such demands upon his soldiers

as did Jesus on these men who only a year before had been toiling peasants. They were made of stern stuff and never flinched as Jesus pictured the hardships and persecutions that were sure to overtake them as they went forth on their mission of mercy. Matthew, who was there, gives us a pretty good idea of what Jesus talked about:

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye have received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. . .

Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. . .

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. . .

And whosover shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (See Matthew, chapter 10.)

With these words ringing in their ears " they went forth on their mission of preaching and healing."

The Death of John the Baptist

The report of John the Baptist's death showed the disciples how necessary it was to be heroic in God's service. John had lived a life filled with service for others. He had denounced sin, disregarding entirely whom he might offend. His fearlessness brought him into conflict with Herod the king. After languishing in prison for months this great and good leader came to his end in order that the whim of a toe-dancer might be gratified. The beheading of John the Baptist did not give Herod peace of conscience so long as Jesus' popularity filled his kingdom. "Who is this Jesus?" questioned Herod. A guilty conscience together with his superstition led him to believe that perhaps John the Baptist had risen from the dead and was again at work in his kingdom. The proverb, "The wicked fleeth when no man pursueth," describes the vacillating and cowardly Herod.

Seeking Rest

Jesus' withdrawal into a quiet place was occasioned by two things: the report of John's death and the desire to spend a few restful days with his disciples who had returned from their successful tour of Galilee. But Jesus could not escape the multitudes. His kindness and helpfulness attracted these discouraged and much-buffeted people, afflicted at times with disease, pestilence, and war; yea, and with the everlasting nagging of religious bigots who thought more of "laws" than men. So out into the barren country place went the crowds of men,

women, and children from the adjoining towns and villages, seeking him. They listened to him in wonderment, forgetting that the sun was sinking in the west. The disciples were concerned for the welfare of the multitude of people and begged Jesus to send them away, so that they might buy food for themselves. "For," said Philip, "two hundred pennyworth of bread is not sufficient for so many." A lad in the crowd possessed the entire visible supply which, according to Andrew, was five loaves and two fishes. At Jesus' request the boy gave his lunch to him. Jesus blessed and broke the bread, and with the aid of his disciples passed it out to the multitude, until all had eaten and were satisfied; and there was food to spare.

The Old Temptation

No monarch had more devoted allegiance than Jesus had from this crowd filled with bread from his hand. Satan had said, "Turn these stones into bread," when Jesus was tempted in the desert place. In other words, feed the people and reign over them. Jesus recognized the danger. John tells us that they were about to make him king by force, but Jesus withdrew to the mountains to be alone to think and pray, and again resolve to win the world to his heavenly Father by teaching, preaching, and healing, and not by satisfying temporal needs, although he was interested in these also.

Alone on the mountain he formulated a recipe for all true living: "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

Questions

1. Describe what might have happened if Jesus had not trained any disciples to "carry on."
2. Is it possible for us to know Jesus as intimately as his disciples knew him? If so, how should we go about to get that knowledge?
3. What immediate reward comes to one who does a kindness? What other effects may that kind act have apart from a reward to the doer? How should the doing of a kind act every day affect your life?
4. Why would it be more tolerable for the land of Sodom and Gomorrah than for Nazareth or any other city that refused Jesus? How does it affect us to know the right and refuse to acknowledge it, or do it?
5. If you had knowledge of music, mathematics, or literature and never used it by telling it to others, what would happen to that knowledge?
6. Why do you suppose Jesus wanted his followers to tell about him? (Confess him?)
7. Compare the sending out of The Twelve with the sending out of The Seventy, described in Luke 10: 1-24.

Bible Readings

1. Rejection in Nazareth: Mark 6: 1-6.
2. The mission of the Twelve: Matthew 10: 1-15.
3. The mission of the Twelve: Matthew 10: 16-33.

4. Further instructions to the Twelve: Matthew 10: 34-42.
5. Death of John the Baptist: Mark 6: 14-29.
6. Feeding of the five thousand: Mark 6: 30-36.
7. Jesus walking on the water: Matthew 14: 24-36.

Readings for Pupils

Rules of the Game, Lambertson; Chapter XXVIII. "In Labors Abundant."

The Scout Law in Practice, Carey; Chapter II, "Our Duty to God"; Chapter XIX, "Be Prepared."

"Paul's Experiences," 2 Corinthians 11: 16-33.

PART VI

THE THIRD PERIOD OF JESUS' MINISTRY IN GALILEE

LESSON XXVII

NEW EXPERIENCES FOR JESUS AND HIS DISCIPLES

It was a short rest that Jesus and the disciples enjoyed. Within a few days we find them back in Capernaum where, according to John, Jesus preached a sermon on "The Bread of Life," which caused many disciples to withdraw and follow after him no more. Jesus made it plain that "following him" was not a matter of eating bread and fishes from his hand, but partaking of his life of service and sacrifice. It might mean unpopularity, ridicule, persecution, hunger, and even death; so the half-hearted and doubtful turned away leaving only the Twelve. Apparently Jesus himself was much surprised as these followers, muttering their dissatisfaction, left him. It was then that he challenged the Twelve with the words, "Would ye also go away?" Peter answered for this little group: "Lord, to whom shall we go? Thou hast the words of eternal life." We would like to shake Peter's hand or give him a cheer for such loyalty and devotion.

Seeking Rest and Seclusion

Lest the opposition which was growing ugly should become violent, Jesus and his disciples left Capernaum, the city of his great sermons and great deeds, and went north into the region of Tyre and Sidon. Jesus' departure at this critical time would thwart

a mob uprising that might have had political consequences resulting in imprisonment or death. This tour is the beginning of what is usually called "The Third Galilean Ministry." As far as we know it is the first and only time that Jesus went outside the boundaries of Palestine during his ministry. A short time before Jesus had charged the disciples "to go to the lost sheep of the house of Israel," yet now we find both him and them in the ancient kingdom of Phœnicia.

With Jesus and his disciples far removed, the wrath of the Jewish leaders had a chance to cool off, and thus enable them to do some serious thinking about what Jesus had done and said in their presence. So the Master and his faithful band set out over a road untrod by them before. Jesus soon learned that seclusion was not possible even in this far-off corner. Over this same road had gone those who had carried glad news about the great Teacher and Healer, who lived with and loved the people. A Syro-phœnician mother had heard of him. She came in great humility and begged him to heal her sick daughter. Jesus finally granted her insistent request. Sometimes we wonder why he was so slow in doing it. Jesus found one in this non-Jewish land of whom he could say, "O woman, great is thy faith; be it done unto thee even as thou wilt." His wonderful words to this non-Jewish woman remind us of the words spoken to the centurion in a former lesson.

Return to Galilee

The healing of this stranger's daughter shows that Jesus was interested in all humanity. Encouraged

by her faith, he may have decided to go down through the sparsely settled territory east of Lake Galilee, and through the borders of Decapolis, which lay east and south of the Lake where others like the Gadarenes and the Syro-phœnician longed for a teacher and helper. There is no indication of how much time was consumed on this vacation trip that skirted the province of Galilee. Jesus returned home refreshed and rested. In spite of the opposition that filled the air when he left, the people flocked to him for help upon his return. Matthew tells us that beside the sea of Galilee, "Great multitudes came unto him bringing the lame, blind, dumb, maimed, and many others, and laid them at his feet; and he healed them." Mark tells us the story of only two of these people who were healed, a deaf and dumb man and a blind man, while Luke and John do not mention these wonderful activities of Jesus upon his return.

It was evident that Jesus could not find peace to work in Capernaum where the wrath of the leaders grew constantly more turbulent. Another conflict with the rulers marked his departure and that of his disciples to the north again, over the road toward Cæsarea Philippi, which Paul traveled a few years later when on his way to arrest the Christians in Damascus. For many months this little band had been learning from the world's greatest teacher, and Jesus' hopes were centered in them. Jesus had at heart the progress of his pupils. It was the burden of his prayer that they should know and understand the way of life which he taught and the meaning of his Kingdom.

Peter's Confession

These days of quiet had also given time for thought, when at times the conversation became very personal:

JESUS: Who do men say the son of man is?

DISCIPLES: Some say John the Baptist. Some say Elijah. Others say Jeremiah, or one of the prophets.

JESUS: Who say ye that I am?

PETER: Thou art the Messiah, the Son of the Living God.

JESUS: Peter, you have come to know this by experience. My heavenly Father hath revealed it to you. A group of men with your faith are the foundation of my kingdom, against which evil cannot prevail. Few have learned your secret, or are prepared to receive it; so tell no man.

Jesus Speaks of His Suffering and Death

In these hours of intimacy Jesus told the Twelve for the first time that before long he would suffer and die at Jerusalem, at the hands of the religious leaders, and on the third day be raised again. Peter could not bear to hear Jesus talking this way; for suffering and death in no wise fitted into Peter's plan for Jesus. He, therefore, rebuked Jesus for even suggesting it. But Jesus said to Peter: You are thinking just like the ordinary man in wanting to save both yourself and me. The work of the Messiah means giving and dying.

If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

Questions

1. Trace on the map Jesus' Third Galilean Ministry.
2. What did Peter mean when he said, "Thou hast the words of eternal life"? (See John 17:4; 10:10.)
3. Why did Jesus act so indifferent to the Syrophœnician at first? Read the story carefully before you answer. (Matthew 15:21-28.)
4. In what ways may opposition help on a good cause?
5. Which is better: knowledge through experience or knowledge through books? Why? How can we know Jesus by experience as Peter learned to know him? May book knowledge become part of our experience? Explain.
6. "John saved his sled, and the runners rusted; Tom used his sled, and the runners shone brightly."

   Whosoever shall save his right arm shall lose it.
   Whosoever shall save his knowledge shall lose it.
   Whosoever shall save his love and sympathy shall lose them.
   Whosoever shall save his life shall lose it.
7. An axiom: "What I do not use I lose; what I use, I have." Apply this axiom to your knowledge of music, arithmetic, and skill in games.

Bible Readings

1. A division in the ranks: John 6:60-71.
2. Eating with soiled hands: Matthew 15:1-20.

3. Healing the daughter of a foreigner: Mark 7: 24-30.
4. A busy return trip: Matthew 15: 29-31; Mark 7: 31-37.
5. Feeding the 4,000: Mark 8: 1-9.
6. Peter's confession: Matthew 16: 13-20.
7. Jesus speaks of his future suffering: Matthew 16: 21-28.

Readings for Pupils

A Travel Book for Juniors, Hanson; Chapter XXVII, "Where a Boy's Lunch Fed Thousands."

Rules of the Game, Lambertson; Chapter XIX, "The Lunch That Was Shared."

Paul, Son of Kish, Henry; "Ruthless Zeal of a Religious Bigot," well described in Chapters XXII, XXIII, XXIV.

LESSON XXVIII

THE TRANSFIGURATION

We are not told all that happened in the next six days. Had they as teacher and disciples sought the secluded haunts in forest and mountain for fellowship? What did they talk about? In whose homes were they entertained? What future plans did they make? Whose child did they heal? What leper was cleansed? It was about a week after Peter's confession that Jesus took his three most intimate disciples, Peter, James, and John into a mountain for prayer. As Jesus prayed he was transfigured before them. His pure soul lighted up his countenance. A radiant light beamed upon them as Jesus communed with Elijah and Moses, the father of prophets and the father of lawgivers. In those dark days when Jesus was meeting with so many rebuffs and thinking about his own death, God's voice came to him in the approving words, "This is my beloved Son, in whom I am well pleased, hear ye him." If there were struggles, persecution by religious leaders, vigils of prayer, and weary days of service for others, there was with it all the approval of the heavenly Father. This gave Jesus strength to go on, and courageously meet the ever-increasing difficulties and opposition that lay before him, and death too, which was looming on the horizon. For him the truth of the old proverb was fully demonstrated: "According to thy days so shall thy strength be."

Healing the Epileptic

When Jesus came down from the mountain he saw a great commotion in the valley where a crowd was gathered about the other disciples, who had not ascended the mountain with him. In the midst of the throng there was an anxious father with an epileptic son, whom he wanted healed. The disciples were helpless; their attempts were futile. Upon seeing Jesus, the father said: "I brought him to thy disciples, and they could not heal him. If thou canst do anything . . . help us." Jesus said: "If thou canst! All things are possible to him that believeth." In other words, there is no "if thou canst" about it. *Believe, believe,* and it shall be done. The father cried out, "I believe; help thou my unbelief." Jesus healed the boy and gave him back to his father.

At the first opportunity the puzzled disciples sought to know why they could not heal the boy. These men, who a short time before had had great success on their trip through Galilee, were bewildered by their own helplessness. The question uppermost in their minds now was, Why did we fail? It was so humiliating and embarrassing to fail so utterly. The jeers of on-lookers cut them to the quick. Jesus, who well understood the reason for failure, answered: "This kind of healing can only be done by prayer. You lacked faith in God. Faith, like a grain of mustard seed that lives and grows, shall make all things possible." Jesus might have said, "Those who live daily in the presence of my heavenly Father will have power to do things such as healing this sick child."

CHRIST BLESSING LITTLE CHILDREN

Lesson in Humility

With this failure fresh in their minds the disciples got into a dispute as to which one of them should be the greatest. The dispute may have centered about Peter, James, and John, who were with Jesus on the mountain and who felt somewhat important because he had singled them out to accompany him several times before. Jesus took this occasion to show the disciples that leadership in his kingdom was not conferred as earthly kings conferred honors, but won through service to others.

If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

Greatness with Jesus was sharing his spirit of love and service, not standing on his right hand or left. The world had set a high price on uniforms, titles, and wealth; Jesus put a high price on loving service out of a pure heart.

Forgiveness

Jesus had said a great deal about religion as being a heart experience, yet he found it difficult to free his disciples from their narrow Jewish ideas. Past habits had made many important things merely rote and rhyme to them. Peter had made forgiveness a question in arithmetic. When he came to Jesus asking, " How often shall my brother sin against me,

and I forgive him?" he believed that he was both right and generous when he answered, "Seven times, Lord?" "No, Peter," replied Jesus, "not seven times, but seventy times seven, four hundred and ninety times." If Peter wanted to forgive by count, Jesus put him in deep.

Jesus had nothing to say about habit, but he understood the consequences if one should do a thing four hundred and ninety times. It would establish for Peter the forgiving habit; and he would not hold, nor desire to hold a grudge against any one. It would be his second nature to forgive those who injured him; and it would become a natural thing for him to pray, "Forgive us our debts as we forgive our debtors."

In Jerusalem Again

So far as we know, this talk on forgiveness was one of the last lessons Jesus taught in Galilee. The Feast of Tabernacles was at hand, and much preparation was being made by friends and neighbors to go to Jerusalem to celebrate the feast. Jesus' brothers were going and took occasion to taunt him about going up too, in order that he might show to the world his mighty works, if he really and truly did the wonderful things which the people said he did. Let us remember that his own brothers did not believe in him.

Although he did not go up with his brothers and the crowd from Galilee, nevertheless we find Jesus in Jerusalem during the feast, when he openly taught in the temple. Many of the common people were well pleased with his words, and said to each

other, " When the Christ shall come, will he do more signs than those which this man hath done?" The religious leaders, however, believed differently, and, filled with jealousy and hate, sent officers to arrest Jesus, but they, too, were delighted to hear him, and returned to the leaders saying, " Never man so spake." Nicodemus, the man who had sought Jesus by night several months before, was the only leader who defended him during this crucial day in the capital city. So tense did the situation become that " they took up stones to cast at him," the usual Jewish method of dealing with those guilty of a criminal offense. To them, in their anger and blindness, one who healed, taught, and blessed mankind was a criminal.

Questions

1. Locate Mount Hermon where the Transfiguration is supposed to have taken place.
2. Ask your parents or Sunday-school teacher to tell you the story of some man or woman whose sinful life was transformed by faith in Jesus.
3. How do we know when we have God's approval? How do we know when we have our mother and father's approval? Would there be some difference between a captain's approval of a football player who was a full-back and one who was a half-back? What does the captain expect of each? Is there a difference in what God's approval would be for a doctor, a lawyer, a minister, a public-school teacher, a business man, a paper-boy, a junior police-

man? What would be necessarily common to each one's experience? In this connection read Second Timothy 2: 15 and dwell upon the word "Study" or "Show diligence."

4. The disciples failed to heal the sick boy. Was it a good experience for them? How may our failures be turned to good account? Has the grade "D" ever helped you? How? Did you thank your teacher afterward for it?
5. Discuss: What is Jesus' measure of greatness?

   Discuss: In America only a few men have been politically great; in Jesus' kingdom every one has a chance to be great.
6. Does Jesus base forgiveness on rule or principle? Explain.
7. What would have happened if Jesus had taken ship and gone to Africa or Italy to escape the opposition of the religious leaders?

Bible Readings

1. The Transfiguration: Mark 9: 2-13.
2. Healing the demoniac boy: Mark 9: 14-29.
3. Jesus speaks about humility: Matthew 18: 1-14.
4. Jesus speaks about forgiveness: Matthew 18: 15-35.
5. Jesus goes to the feast in Jerusalem: John 7: 1-13.
6. Jesus teaching in the temple: John 7: 14-36.
7. Anger and opposition, yet one friend in court: John 7: 37-52.

Readings for Pupils

Paul, Son of Kish, Henry; Chapter XXIV, "Darkness to Light."

Knights of Service, Bradshaw; Chapter XVII, "Friday's Footsteps."

The Followers of the Marked Trail, Frayser; Chapter IX, "After Many Years." (A Story of Jacob's change of heart.)

Christ in the Poetry of Today, Crow; "Joses the Brother of Jesus," page 48, Harry Kemp.

PART VII

JESUS WORKING IN THE PROVINCE OF PERAEA

LESSON XXIX

JESUS' LAST MISSIONARY CAMPAIGN

After the Feast of Tabernacles Jesus left Jerusalem to escape the anger of the religious leaders. John tells us that "they took up stones to hurl at him, but he hid himself and went out of the temple." The spirit of opposition that reigned in Galilee and Judæa made it impossible for him to carry on his work in those provinces. We do not know with what feelings of discouragement, even sorrow, Jesus left his home province never to return. Did he utter a lament as over Jerusalem? "O, Galilee, Galilee, if thou hadst known the day of thy visitation! How often would I have gathered thee about me as a father his children to teach and to bless them; but ye hearkened to those who would not enter the kingdom themselves, nor allow you to enter."

In Peræa

Peræa is the Province of Palestine lying east of the Jordan, and is between eighty and ninety miles long, extending approximately from the Lake of Galilee to the Dead Sea; in width, it is about twenty-five miles stretching eastward from the Jordan toward the desert. This rough tableland with rather bleak climate did not have the wealth arising from agriculture found in Galilee. Like Galilee, the population was more freedom-loving and susceptible to western influences than that of Judæa.

Jesus' Last Preaching Tour

Jesus and his disciples, coming south from Galilee, crossed the Jordan River into this sparsely settled province, where he organized an aggressive campaign in which he used seventy chosen helpers to carry the "Good News" of the kingdom throughout the district. Luke, who records these events in Jesus' ministry, does not tell us how long a time was spent on this mission. It is possible that the time was short, and that Jesus needed all these helpers to accomplish the task before Passovertime. We know that he later showed great anxiety to reach Jerusalem for this great festive occasion. Jesus' power over men is seen in his ability to secure seventy volunteer helpers and inspire them to go forth on this undertaking of good-will. Some probably followed him from Galilee, others had heard and believed in him as he taught in Jerusalem on different occasions, and still others were followers of John the Baptist, part of whose preaching was done along the Jordan River.

Upon these chosen workers Jesus laid the same drastic obligations as he did upon the Twelve in Galilee a few months before. (See Lesson XXVI.) Going out two by two, these men carried the "good news" into all the cities and towns of Peræa which Jesus expected to visit in person in the near future. After a few days the workers, filled with great enthusiasm, began to return and reported to Jesus the wonderful things which they had accomplished. Jesus rejoiced with them. In their success he saw the triumph of truth and right.

An Outpouring of Woes

Jesus' arrival in Peræa kindled afresh the smouldering opposition of the Pharisees. Many of these religious leaders had already come into contact with Jesus and shared in the jealousy and hate that so warped the moral judgment of their class. As Jesus had given vent to his indignation in Judæa and in Galilee, so now in Peræa he upbraided them:

Woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God; but these ought ye to have done, and not to leave the other undone. . .

Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. . .

Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. . .

Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering ye hindered.

Catch Questions

A lawyer came to Jesus, perhaps one from the group which Jesus denounced, to test him out on his "Jewish beliefs." He was delegated to find out if Jesus was orthodox.

LAWYER: "Master, what shall I do to inherit eternal life?"

JESUS: "What does the law say about it? What is your interpretation of the law?"

LAWYER: "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.'"

JESUS: "Thou hast answered right. This do and thou shalt live. Such a life is deep, rich, abundant, full of eternal qualities."

LAWYER: "I live here and there; I travel to and fro: I have business with many men; who is my neighbor?"

JESUS: "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

LAWYER: "He that showed mercy on him."

JESUS: "Your answer is right. You have the knowledge of what God requires of you. Why not do it? There are many needy ones awaiting your help. Blessed are they who have knowledge of the right and do it. Tell these things to those who sent you to me."

Thou Shalt Not Covet

One day when Jesus was talking to a crowd of people about very serious matters, a man who felt that Jesus had great authority wanted him to turn justice of the peace and tell his brother to divide the inheritance with him. The older brother had inherited the farm, and the younger brother felt that it was unfair. Jesus replied: "Sir, I have no right to settle property disputes. It is not my business. This I will say, however: do not covet. The measure of life is not land and houses and clothes. Let me explain this matter. A rich farmer had a very

abundant crop. To take care of his crop he resolved to pull down his old barns and build greater. This he did. When his crop was all in he was very proud. Those who passed by heard him say, 'I am a success. I am rich. I am secure against hard times. I. . . I. . . . O soul, eat drink and be merry.' Death knocked on the farmer's door that night. His barren soul that pursued corn and wheat and grapes now stood before God." Looking directly at the younger brother, Jesus said with pathos in his voice, "Friend, do not bother yourself about that inheritance; it is better to be rich toward God."

The Zone of Quiet

Jesus did not want this lesson to be lost on the disciples. To him it was tragic for men to get lost in the clamor and struggle that aimed only at food and clothes, houses and lands, position and honor. To Jesus all nature seemed to urge men to be thoughtful and quiet and learn her lesson.

And he said unto his disciples,

Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast

into the oven; how much more shall he clothe you, O ye of little faith?

And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Questions

1. In John 8:59 we read that Jesus hid himself from the angry multitude. Was that cowardly? When are we justified in exposing ourselves to danger?
2. What made the seventy men sent out by Jesus so successful in the missionary work in Peræa? What do you think they talked about and did?
3. Read Luke 10:1-24. Do you think Jesus sends out missionaries today ás he did the seventy men? Could the great commission of Matthew 28:19 and 20 be carried out by such methods?
4. Discuss: The Pharisees and Scribes were insincere in their religion; this resulted in confusion of mind regarding right and wrong, ending in the rejection of Jesus.
5. According to the story of the Good Samaritan my neighbors are those:

(1) Who live next door to me.
(2) With whom I associate in my work.
(3) Who help me: I borrow from them and they from me.
(4) Who are foreigners.
(5) Who are in need and I know it and am willing to help them.

6. Discuss: Those who do not know the right and therefore do it not are worse people than those who know the right and do it not. Do you know of some cases of this kind?
7. Name all the things that are commendable about this rich farmer. (Luke 12: 13-21.) If you were talking to such a man what would you advise him to do? What arguments would you use to convince him that he was wrong?
8. See Luke 12: 21. What does "rich toward God" mean? Name some people you know whom you would so describe. Are such riches conferred upon a man or does he achieve them?

Bible Readings

1. The mission of the Seventy: Luke 10: 1-24.
2. The Good Samaritan: Luke 10: 25-37.
3. Discourse against the Pharisees: Luke 11: 37-54. See also Matthew 23.
4. Concerning trust in God: Luke 12: 1-34.
5. Woman healed on the Sabbath: Luke 13: 10-21.
6. Talk at a Pharisee's table: Luke 14: 1-24.
7. Counting the cost: Luke 14: 25-35.

Readings for Pupils

The Life of Jesus, Forbush; Chapter XXVII, "In Peræa and Samaria."

The Christ Story for Boys and Girls, Rihbany; Chapter XI, "Love Your Enemies."

Around the Campfire with Older Boys, Eggleston; "The Safe Choice," p. 130, 132.

LESSON XXX

EVEN THOUGH LOST

There is no story in the Bible that has been read the world around with greater interest than this wonderful parable of Jesus about The Lost Sheep, The Lost Coin, and The Lost Boy. Poets, painters, and preachers have made these simple stories messages of hope and love to the weak, wayward, and unfortunate throughout the centuries. Can you not picture a sheep lost in the woods or mountains, or in some far-stretching wild lands full of lurking dangers? Have you ever lost a coin while on the way to school? Have you ever read about a boy getting lost on the city streets? Jesus did not mean that kind of "getting lost" when he spoke of men being *lost*. Jesus told this story to the Pharisees and Scribes who were opposing him in his work. They had accused Jesus of eating and drinking with sinners, and mingling with the unclean crowd. Jesus defended these unfortunate ones, declaring that he came to help them. For were they not as precious in God's sight as those who thought themselves better? So looking at his critics he said, "Let me tell you a story about these people that you may understand how I feel about it."

Lost Like Sheep

Some people get lost like a sheep out on the wide, rolling pastureland with its trees and bushes, rocks

and ravines. The hungry sheep is bent entirely upon getting full. Regardless of the shepherd or the rest of the flock, the sheep, to satisfy its appetite, takes a nibble here, a bite there; then it sees better clover ahead, and rushes toward it. Soon a large rock or clump of bushes hides it from the shepherd. It passes thoughtlessly down over the ridge. "What good grass" is the one "thought" of this sheep brain. The day passes. During the afternoon the sheep, suffering from thirst, wanders aimlessly. The shadows of evening grow longer and longer. The shepherd calls his flock and leads the way to the fold.

When the shepherd counts them at the fold door—97, 98, 99—behold, one is missing. The shepherd knows that sheep brains are no good at finding the way home, so he goes out into the night, and hunts far and wide. He calls; he listens. He then climbs a high rock or crosses a ravine, and calls, and listens again. What? A bleat! Guided by this sheep-call of distress he is soon at the side of the helpless creature. The shepherd, filled with joy, places the sheep upon his shoulders and carries it home.

Jesus, looking his critics in the eye, and raising his voice, said: "Heaven rejoices every time a man is found, even though he is lost like a sheep. Indeed the rejoicing is greater than over ninety-nine folk like you who feel no need of help."

Lost Like a Coin

Pausing a moment, Jesus resumed his story: There are others who get lost like a coin which slips off a woman's girdle and is whirled by gravity off into a

dirty, dark corner. Though lost, the King's stamp is still upon it. How precious it is, yet, how useless! It has no more power to find itself than the lost sheep. But here comes one who loves it; one stronger than the power of gravity, and she carries a broom in one hand and a light in the other. She says again and again, "My precious coin, my precious coin," as she, peering here and there in diligent search, sweeps the rough earthen floor. She moves out the few pieces of furniture and sweeps the floor again. At last with joyous cry she exclaims, "Found! I have found my coin."

Jesus said to the Pharisees and Scribes, who were sobered by these shrewd comparisons, "I want to tell you, that heaven rejoices when a man is found, even though he is lost in an unequal battle with the forces of sin which have dragged him down into the dirt and besmeared him in body and mind."

Lost Like a Boy

Quickly resuming the story again, Jesus said: "There are others who get lost like a wilful, selfish boy who whines, and frets, and nags, and finally leaves home 'to see the world.' He gets all the money he can out of his old father before he goes. Then he sees a good deal of the world while his money lasts. His new-made friends clap him on the back and call him a good fellow. When his last dollar is gone, so are these parasite friends. Then he comes face to face with hunger and need in the famine-stricken country. The only job he can find is that of herding swine. As he gazes hungrily at the hogs eating their food, he thinks of the day he left home arrayed like

a prince, possessing lots of money, and in high hopes of a fine time. Memory is picturing for him the family table spread with plenty, and servants eating their fill; yes, father and brother too. The old home looked good as his memory played upon happy scenes. 'Why am I here?' he said, almost aloud. 'Why not be a servant at home as well as here?' Memory of a good home and a kind father overcomes him. With resolution he arises and starts toward home.

"The father, who has cast many a glance down the road during these months, sees the ragged boy besmeared with dust and dirt coming toward him. As he draws nearer the father recognizes him. No, the father does not chide; he throws his arms about him in joyous welcome and makes him a recognized member of the family again.

"Now the elder son was a very precise young man. He never squandered money, or disobeyed his father; he worked hard and was saving. When he learned that the brother was welcomed home he was very angry. The father went out and pled with him to come in, but he would not. He would have nothing to do with this polluted brother."

Jesus said: "I want to tell you Pharisees and Scribes that you are just like the elder brother; you scornfully stand in the way of lost folk. The world is full of people who get lost like a sheep, who get lost like a coin, and who get lost like this wilful boy, and you care not. But I do. 'I am come that they might have life and have it more abundantly.'" Thus Jesus defended his attitude toward the broken reeds of humanity who were considered hopeless by the "keepers of the law."

For Discussion

1. Jesus is the Good Shepherd. (Read John 10: 1-18.) Discuss: Those who share in the Good Shepherd's love and protection, should willingly give love and protection to others.
2. What difference is there between the Good Samaritan and the Good Shepherd?
3. Are men to blame for getting lost like a coin? Is it a good reason for a man to set forth as an explanation of his failure, "I was dragged down by my surroundings?"
4. Resolved: Even as the woman carried a light to find the coin, we who are God's children carry within us the light of God's Spirit and should use that light to discover our own way and to help others find the way.
5. The Lost Boy was prompted to return by the memory of his father and his home. Is this an argument for church, Sunday school, and week-day religious education? Explain.
6. The combined efforts of Jesus, the Good Shepherd, the Spirit that quickens our conscience and lightens our path, and the heavenly Father are exerted to bring home lost people. This being true, what is left for us to do?

Bible Readings

1. A lost sheep and lost coin: Luke 15: 1-10.
2. A lost boy: Luke 15: 11-32.

3. Lost through appetite: Proverbs 23: 29-35.
4. Absalom ruined by selfishness: 2 Samuel 18: 1-15.
5. Simon put right: Acts 8: 14-24.
6. Selfish shepherds cause loss: Ezekiel 34: 1-16.
7. The Good Shepherd: John 10: 1-18.

Readings for Pupils

A Life of Christ for Young People, Sangster; Chapter XXI, "Jesus and Pardon for Sin."

The Christ Story for Boys and Girls, Rihbany; Chapter XXII, "The Shepherd."

National Geographic Magazine, December, 1926, "Among the Shepherds of Bethlehem."

LESSON XXXI

NEW LESSONS FOR THE DISCIPLES

We have found in past lessons that Jesus very often differed greatly at many points from the teachers of his day. He also was opposed to the customary attitude of the people toward certain things. His disciples often reflected these narrow and critical attitudes which had no place in Jesus' new kingdom in which love and good-will were to reign.

Jesus and Little Children

As Jesus passed through the Peræan towns mothers, believing him to be a great teacher and prophet, brought their little children to him that he might bless them. These mothers came with enthusiasm and expectancy, believing that Jesus would lay his hands in blessing upon their children's heads and pray for them. The disciples thought these mothers and children a nuisance, and ordered them out of the way of the busy Master. Jesus was greatly annoyed at their stupidity and answered them with words which have been a blessing to all the children of the world:

Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Jesus and the Rich

If the disciples were shocked by the special significance Jesus placed upon the children, they were to be even more shocked by his attitude toward a rich young man of high moral qualities, who sought advice from him. The young man reverently approached Jesus, confident that he could give expert advice upon the question, "What shall I do that I may inherit eternal life?" He assured Jesus that he had kept all the commandments from his boyhood days to the present. With earnestness he asked, "What lack I yet?" Jesus loved him and offered him a place in his inner circle on the very same basis as the Twelve had come, by leaving all and following him. But comforts that only wealth could buy were too precious to him. How could he go about in coarse clothes, eat common food, lodge where night overtook him, and mingle with all classes of people? It was too big a price. So he slowly and sorrowfully departed.

The disciples were greatly astonished that Jesus made it so difficult for such a prosperous and helpful man to join their ranks. "It is hard for a rich man to enter the kingdom of heaven," said Jesus. The disciples replied: "Why, Master, if that is true, who can be saved? We thought a rich man had a good chance." "Many," said Jesus, "who seem to have a first-class chance, are so enamored of the things of this world that the kingdom of heaven is the last thing that they think about. In my kingdom men are called upon to put first things first at any cost."

JESUS AND THE RICH YOUNG RULER

Selfish Ambition

While Jesus was telling the disciples that mocking, scourging, and death were to befall him, there were lurking in the minds of some of them selfish ambitions. Peter, James, and John had been preferred by Jesus to accompany him on several occasions, because they seemed to understand him better than the others. It occurred to James and John, two brothers, that they would like to share first and second places in the new kingdom. They may have been a little jealous of Peter and wished to get their bid for position in before him. Their mother became their spokesman. Jesus showed great deference to her as she came forward requesting for her sons first places in the cabinet of the new kingdom. "Why," said Jesus, "you don't know what you are talking about, my friend. Places in my kingdom are to be achieved, not conferred, as in the kingdoms of the world, where men lord it over others. The ones who love most, help most, endure most, for the sake of the kingdom, will be first. My Father has made it so. Have I asked you to serve me? No, I serve even to the giving of my life."

Others First, Self Last

Jesus was moving toward Jerusalem under the pressure of great inner conflict; for there death awaited him at the hands of his enemies; yet he did not think of himself first. As he and his disciples were passing along the main street of Jericho many pilgrims to the Passover and citizens of Jericho who had heard of Jesus many times before, joined

them, with tumult and shouts, when they knew that Jesus was in their midst.

Both those who believed and those who jeered were anxious to see this man whose reputation was the talk of the market-place. Presently a cry of distress rang out through all the noise and clatter of the throng. It was blind Bartimæus. Some one had told him that Jesus was passing through the town. There was no one to lead him to the Master, so he shouted with might and main, "Jesus, thou Son of David, have mercy on me." At other times, this blind beggar held out his old cracked bowl toward the crowd of passing pilgrims. Now, he wanted help from only one person in the whole world. The crowd tried to hush him: "Keep quiet, old Bartimæus; hold your peace, here's a coin. The Master has no time for blind beggars." But it was urgent business, and he continued to shout the more. Jesus heard him and said, "Bring him to me." Standing before Jesus, Bartimæus asked for light, not a coin. In answer to his faith Jesus restored his sight. Jesus was ready to stop a whole caravan in order to heal and make glad a poor blind beggar.

Zacchæus

Jesus rendered another very kind service before he left Jericho. Zacchæus was a chief publican and rich. Being a government official he was regarded by ardent Jews as a "tool of Rome." His riches, coming out of the tax-collecting business, were considered ill-gotten gain. Both his mean business and small stature made him an object of contempt.

Zacchæus, however, was bent on seeing Jesus. To

secure a place of advantage, and at the same time avoid the jostling crowd, he ran down the street and climbed a sycamore tree. It is easy to imagine that some jeering fellow in the throng drew Jesus' attention to the ridiculous position of this well-known tax-collector. Perhaps Zacchæus knew Levi, who left his tax-collecting job and was now with Jesus. When Jesus approached and saw the wistful look in his face, he again stopped the caravan and said to Zacchæus, "Hurry down, I wish to stop at your house today." The praise on the lips of many for healing the blind Bartimæus was swallowed up by a hateful murmur, as Jesus walked home with the overjoyed publican. Riches were as nothing to him now compared with the approval of the great Teacher. Unlike the rich young ruler, he said: "Lord, half of my goods I give to the poor; and if I have wrongfully taken anything from any man, I restore it to him fourfold." Jesus welcomed him into his kingdom. Pharisees talking together said: "What an insult to us to have this Jesus prefer a publican's hospitality to ours! He evidently sides with Rome when he loves a tax-collector so much." "Are you sure this Bartimæus was blind?" said one. A laborer with trowel in hand replied, "Truly, he was blind, sir. He is my neighbor." "A great deed!" said a scribe. "But why spoil it?" retorted a Pharisee. Some disturbed by hates, fears, and doubts, others animated by a strange new joy and faith, the crowd moved along and dispersed in every direction. Passover pilgrims carried this day's news to Jerusalem. Some were messengers of gladness, others of doubt and hate.

Topics of Study

1. How did Jesus and the religious leaders, such as the Scribes and Pharisees, differ about Sabbath-keeping? About children? About wealth compared to the Kingdom of God?

2.

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still, and onward,
> Who would keep abreast of Truth.
>
> —*Lowell.*

How does this apply to the Scribes and Pharisees?

3. Name some good laws and good customs that were worn out in Jesus' day.

4. What advantages do children have today that they did not have in Jesus' day? In what ways did the children of Jesus' day have advantages over the children of today?

5. Name some of the rich men of the Bible. Were they good men? What was the matter with the rich young ruler? Would it be a good thing if every Christian in your city gave away all he possessed?

6. Who has the best chance to be great in the Kingdom of God: People like the rich young ruler; the poor; or the educated? Who are some of the really great people in your community? What makes them great? Have they qualities like Jesus?

7. "He who is greatest is servant of all." How did Jesus show this in Jericho? Do you think any one ever called upon Jesus as Bartimæus did, or sought to find Jesus as Zacchæus did, and failed? Explain.
8. Name several times when Jesus served others when he was tired and hungry and very busy?

Bible Readings

1. Jesus blesses little children: Mark 10: 13-16.
2. The rich young ruler: Matthew 19: 16-22.
3. Riches and the Kingdom of God: Matthew 19: 23-30.
4. The parable of the vineyard: Matthew 20: 1-16.
5. Jesus speaks of His death: Mark 10: 32-34.
6. The ambition of James and John: Mark 10: 35-45.
7. Blind Bartimæus: Luke 18: 35-43.
8. Zacchæus: Luke 19: 1-10.

Readings for Pupils

Blind Bartimæus, Longfellow.

Hymn, "Jesus of Nazareth Is Passing By," Emma Campbell.

Life of Jesus, Forbush; Chapter XXXVII, "Going Up to Jerusalem."

A Life of Christ for Young People, Sangster; Chapter XVII, "Jesus of Nazareth Passeth By."

PART VIII

HIS LAST WEEK AND BEYOND

LESSON XXXII

"O JERUSALEM, JERUSALEM"

There must have been some very intimate conversation during the day's journey as Jesus and his disciples traveled the fifteen miles of up-hill, rough, and zigzag road that led from Jericho to Jerusalem. Luke pictures Jesus going on before the disciples as if intent on reaching Jerusalem quickly. Toward evening they came to Bethany, a village on the Mount of Olives, where Jesus had friends, such as Lazarus and his sisters, Mary and Martha. Another who gave him a welcome there was Simon the leper. Perhaps Jesus had healed Simon on some previous trip to Jerusalem, for he was no longer a leper.

A Strange Scene

While they were eating supper in Simon's house Mary of Bethany, bringing with her a valuable box of ointment, quietly slipped into the house and began to anoint Jesus. This outburst of love mingled with tears and adoration Jesus accepted without questioning the cost. The disciples, however, were indignant at such thoughtless extravagance. There is a note of annoyance in their inquiry, "Why wasn't this ointment sold, and the money given to the poor?" It would have brought 300 pence on the market, which in our money would equal about $45. Jesus appeared to the disciples to be allowing this woman to squander money that was much needed at

Passovertime. Jesus came to Mary's defense, demanding that they " leave her alone; you cannot put a money value on such an act of love." It was Mary's last chance to give her very best. Already the leaders in Jerusalem were on the lookout, and had given orders that if any one knew Jesus' whereabouts he should tell it, in order that the temple police might arrest him.

The Triumphal Entry

Rome kept a keen watch on all movements in Palestine led by zealots who sought to bring about political independence. When Jesus lived in Nazareth he must have refused to join in the revolution led by Judas and Saddakos. He did not interpret " messiah " to mean a leader of political revolution. The word to Jesus had a religious rather than a national meaning. The Pharisees and Scribes would have had no trouble in bringing about Jesus' arrest, if they could have connected him with any political agitation.

While thousands of Passover pilgrims were pouring into Jerusalem from all directions Jesus took occasion to enter, in what we have come to call " The Triumphal Entry," to demonstrate, in a picturesque way, that he had no political aspirations.

Jesus and his disciples were among the pilgrims. When they reached Bethphage on the Mount of Olives, Jesus sent a couple of his disciples to borrow an ass from some friend who lived near-by. When the disciples returned with the ass they found a friendly and responsive crowd about Jesus. Some put their garments on the ass for Jesus to sit upon,

others spread them on the ground, and still others, breaking off palm branches, scattered them in the way. It was a gala procession, shouting as they marched toward Jerusalem: " Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: hosanna in the Highest! " This kind of entry into Jerusalem was a declaration of peace. If Jesus had ridden on a horse with a sword by his side, the complaining Pharisees who wished the " hosannas " to cease, would have rushed off to Pilate charging Jesus with insurrection. After this demonstration, Jesus went up to the temple. Mark tells us, " He looked around upon all things." It was still his Father's house, but there were the stalls with cattle and sheep, the coops with pigeons and chickens, and the money-changers' tables. Din and confusion, the babble and shout of competitive venders, resounded in the courts of the house of prayer. Jesus' soul was stirred as he and the disciples turned toward Bethany where they probably spent the night with Lazarus or slept in the open.

Jesus' Rights as Worshiper and Citizen

The temple authorities eyed Jesus with suspicion. There was hardness in the glint of their eyes, and cunning treachery in their whispered parleys. They purposed to get rid of this popular man who had turned the land upside down with his false teaching. Their authority was set at naught so long as he was free to heal and teach.

Jesus, too, spent the night with disturbing thoughts. Should he run away from this turmoil and conflict? No, it was his right, as a loyal Jew,

to participate in the Passover as he had done all his life. He regarded his teaching as the very heart and life of Jewish religion. What should be the attitude of a loyal Jew when the temple which he loves is turned into a market-place? Jesus made no loud threats. On the morrow he went to the temple to worship. Undaunted, he walked openly into the very citadel of his enemies. He had eternal right on his side. His courage was that of the general who knew that 10,000 followers were at his bidding. He looked upon the bartering merchants whose blatant voices disturbed the prayers and songs of the children of God. It was more repellent to him than on the evening before. If it is odious to him it is odious to his heavenly Father. With a rope whip in his raised hand and a voice stern with indignation, Jesus drove them out of the temple court bag and baggage. It all happened in a few minutes. Guilt had reduced their courage to a minimum.[1]

Jesus' Authority Challenged

When the temple leaders caught their breath they gravitated together to repair their wounded pride. Their authority had been challenged. As leaders they were debased in the eyes of the people. So they came to Jesus and demanded an explanation of this assumption of authority. Jesus said: "Answer me one question, and I'll tell you by what authority I did this thing. The baptism of John, whence was it? Of God or men?" This question called for a committee meeting in their endeavor to avoid the

[1] It is assumed in these lessons that Jesus cleansed the temple on two different occasions.

issue. "If we say, From God, we shall be guilty of not accepting the message; if we say, From man, the people who believed John a prophet will be offended." So these learned men, yet moral weaklings, answered, "We do not know." Jesus, in turn, refused to answer their question. He knew it was futile to argue with dishonest men. Jesus took occasion, however, to warn them that publicans and harlots—moral bankrupts, were repenting and entering the Kingdom of God while they hardened their hearts and refused to recognize such a man as John.

On this, the last Tuesday of Jesus' earthly life, Herodians, Sadducees, and Pharisees in turn vied with each other in an endeavor to catch Jesus in his teaching that they might have cause for accusation. Messianic aspirants before Jesus' day had railed upon Cæsar as they saw their coins polluted with his image. Jesus admonished that they render to Cæsar the things that were Cæsar's, and to God the things that were God's. In like manner the Sadducee, with his trick question on immortality, and the Pharisee who wanted to test Jesus' orthodoxy on the law, met with rebuff and defeat in their sinister purposes.

Jesus, however, took advantage of the occasion to deliver against the Scribes and Pharisees the most stinging invective that ever fell from the lips of a religious leader. It was Jesus' supreme attempt to show these men what they looked like inside. This you must read in Matthew 23. This impassioned speech of Jesus is filled with a great yearning of soul that finds expression in an appeal to Jerusalem, the city that had religious advantages beyond all others.

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Bible Readings

1. Parable of the pounds: Luke 19: 11-28.
2. Jesus anointed by Mary of Bethany: Mark 14: 3-9.
3. The triumphal entry: Mark 11: 1-11.
4. Cleansing of the temple: Matthew 21: 12-17.
5. Jesus' authority challenged: Matthew 21: 23-46.
6. The catch-question of the Herodians: Luke 20: 20-40.
7. The catch-question of the Pharisees: Mark 12: 28-34.

Readings for Pupils

Life of Jesus, Forbush; Chapters XXX and XXXI.

A Travel Book for Juniors, Hanson; Chapter XXVIII, "A Triumphal Procession."

A Life of Christ for Young People, Sangster; Chapter XXIV, "Hosanna to the Son of David."

LESSON XXXIII

LOOKING BENEATH THE SURFACE

Jesus had a scientific attitude of mind. His capacity for observation is evident in his many parables and matchless stories. Jesus' scientific energies, however, were not spent on test-tubes and dynamos. He specialized in morals and religion. He could give expert advice on the *value* of prayer, sacrifice, faith, and love. In the last lesson the disciples saw a value of three hundred pence in the box of ointment; Jesus saw a value that made money insignificant. Jesus was anxious that the disciples be freed from market-place values and come to appreciate values as seen in the Kingdom of Heaven.

When a Little Means Much

Her husband had been dead for years. Her faith had carried her through trying days and kept her content and happy in spite of her poverty. Her food was coarse and often scarce; her garments faded and threadbare. Yet life was worth while. Her kindness begat kindness. The Law, the Prophets, and Psalms were precious to her. God had spared her to see another Passover, and she was grateful. Out of her meager earnings she had saved two mites for the Passover offering.

On this particular day Jesus had taken up a position near the treasury. It must have interested both him and the disciples to see rich Jews from Rome,

Alexandria, Damascus, Athens, and many other noted cities place large offerings of money in the temple box. Many native Jews of Palestine as well as the disciples themselves expressed their admiration for such generosity. They got to wondering who gave the most. Jesus' face lighted up as this old mother in Israel unwrapped the two mites and dropped them into the box. She was not embarrassed. She was not competing with others. There was no mark of self-denial on her glad face. How her act pleased Jesus! Said he: "She hath given more than all of them. They gave a little out of their great abundance. She gave all, even the little she had for her next meal." In Jesus' arithmetic a little gift plus a good heart is greater than a big gift plus a little heart.

Greek Meets Greek

This day, filled with such bitterness and strife, contained another thrill for Jesus. In this great Passover host were Greeks from Asia Minor or perhaps Corinth. According to the law they could not come to Jesus who was teaching in the inner part of the temple. They, therefore, approached Philip, the disciple with a good Greek name, whom they had seen with Jesus, and politely said to him, "Sir, we would like to see Jesus." They had heard many things about him, good things and bad things. They determined to see Jesus for themselves and come to their own conclusions about him. This incident was an occasion of great joy to Jesus. The sick and maimed had sought him in earnest, and he had healed them. The religious leaders also had sought him, but

only to rebuff and threaten him. These foreigners, stemming the tide of hate that fermented in Jerusalem on that day, were ready to stand before him and see him and learn of him for themselves, regardless of who might vent their ridicule on him and them. These robust Greeks with their honesty of purpose stirred Jesus' soul. They had come as he expected men to come, in simplicity, in faith, and in honesty. There was no parade, no sounding of trumpets, no announcing of titles; just plain Greeks whom Philip was not quite sure about without consulting Andrew, yet Jesus rejoiced in them and saw in them the children of the kingdom.

True disciples of Jesus should possess:

Expectancy

When it came toward evening Jesus and the disciples left the temple courts and sought the quiet of the Mount of Olives. The disciples were in an inquisitive mood, asking many questions about the coming days. Jesus told them that *expectancy* was a watchword of the Kingdom. Good disciples were like wise maidens who took oil in their lamps when they went to meet the bridegroom. They who do not diligently commit themselves to the task of seeking for and working for the Kingdom, are no better off than the foolish maidens who went out to meet the bridegroom without the necessary oil to keep their lamps burning. Jesus knew that men were in great danger of becoming indifferent and disinterested as the weeks, months, and years passed unless looking into the future hopefully and joyfully. If Jesus were teaching now on our streets he would say,

"Watch your step, live thoughtfully, never give up your quest of the Kingdom."

Diligence

We noticed in a previous lesson that the disciples were not free from petty jealousies. Some seemed to have more ability than others. Jesus favored some more than others. Education and home life had left their marks upon them. As Jesus looked upon this little band, through whom he hoped to bring good news to the world, he made plain that he desired diligence regardless of their ability. Just as the man who received five talents invested his master's money and was rewarded accordingly, so, too, the men receiving two talents and one talent were expected to do the same. When they had done so, their place in the sight of their master was not inferior to the man with five talents. But any man, who through fear, indifference, or envy, was unfaithful to his trust, was rebuked by the master and dismissed in disgrace. Jesus wanted Peter, James, and John to feel kindly and act with respect toward Philip the Greek, Simon the Bolshevist, Thomas the doubter, and Nathanael the dreamer. Each was to live his life in his own way and be one hundred per cent. for the Kingdom of God.

Neighbor-love

Perhaps some of these disciples had never preached a sermon or healed the sick, while others had both preached and healed on their tours up and down the country. This occasioned a sense of inferiority in some and a sense of pride in others.

Jesus put a new value on things which seemed small to them. Service in his Kingdom was not something apart from every-day living. To make this lesson clear Jesus pictured the judgment scene in which people should be divided to the right and the left, as a shepherd separates the sheep from the goats.

But when the son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me drink, I was a stranger, and ye took me in; naked, and ye clothed me. I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Questions

1. Sometimes men say when making a gift to some good cause, "I will give my mite." When has a man a right to compare his giving to that of the widow? What do you think of a man who will conceal his stinginess behind the story of the poor widow? What should determine the amount we should give to a good cause?

2. Herod wanted to see Jesus. (Luke 23:8.) The Greeks wanted to see Jesus. Discuss: The value of a desire is determined by its intensity. The value of a desire is determined by its quality. Intense desires are never right.
3. Name all the cases so far in our study when Jesus met and helped those whom the Jews called Gentiles or foreigners?
4. Why did Jesus rejoice over the coming of the Greeks?
5. Do you think the teaching of Jesus was as suitable for Greeks as Jews? Why?
6. Discuss: "I am interested in foreigners across the ocean, but I want nothing to do with them here."
7. In what respects would the Parable of the Ten Virgins help the disciples to keep in the right attitude of mind?
8. What encouragement would the disciples get out of the Parable of the Pounds?
9. Discuss: These parables do not apply to us as Christians today, owing to the different conditions under which we live.
10. Discuss: "Neighbor-love" is the best test as to whether a man is a Christian or not.
11. Discuss: Little kindnesses are just as important in God's sight as great deeds.

Bible Readings

1. The widow's two mites: Mark 12:41-44.
2. The Greeks seek Jesus: John 12:20-36.

3. The Jews' rejection of Jesus: John 12: 37-50.
4. Future events: Mark 13: 1-37.
5. Parable of the Virgins: Expectancy: Matthew 25: 1-13.
6. Parable of the Pounds: Diligence: Matthew 25: 14-30.
7. Judgment scene: Neighbor-love: Matthew 25: 31-46.

Readings for Pupils

The Shoes of Happiness and Other Poems, Edwin Markham; "How the Great Guest Came," pp. 56f.

The Lincoln Readers; Seventh Reader, p. 47, "Abou Ben Adhem," Leigh Hunt.

Reading and Living, Hill and Lyman; Book II, pp. 474-478, "The Story of Two Clerks," H. Irving Hancock.

Reading and Living, Hill and Lyman; Book I, pp. 337f., "Early Experiences in America," Edward A. Steiner.

LESSON XXXIV

SMOULDERING FIRES

One day in September thirty years ago the writer was sent to inspect a smouldering fire that was hidden about the roots of a decaying stump. It was an old fire that had eaten away night and day for two months. It had made little visible headway. An increasing drought and wind caused my father anxiety. My report of the situation was: "The fire is small, only smoke. There is no danger." In three hours the fire covered many acres, involved great loss, and caused anxiety to scores of people.

Aiming to Checkmate Jesus

Jesus had been to Jerusalem five or six times during his ministry. Each time he had come into collision with the priests and scribes who were jealous of their power and fearful lest Jesus' popularity with the common people should replace their authority. The cleansing of the temple was a terrible blow to their pride and stirred the fires of hate in their hearts. Would not these pilgrims carry back to every Jewish community in the Roman Empire the story of how a Galilean peasant had set their authority at naught? To maintain their accustomed place of leadership they must get control of Jesus in order that no more demonstrations might occur, such as Jesus' entry into Jerusalem acclaimed by men, women, and children as the Son of David, and

the cleansing of the temple. Yes, they must do something, do it quickly, and do it without the knowledge of the multitudes who loved Jesus and might defend him.

Yellow Will Out

Things were happening in the ranks of the twelve disciples that played right into the hands of the temple authorities. There had been murmurings and wranglings in the little band over power and position in the new Kingdom. Judas coveted both power and wealth. His brows contracted in sullen disapproval when Jesus turned down such a fine prospect as the rich young ruler who sought to enter his Kingdom. Again he was offended at the waste of the precious ointment which might have been turned into cash. Then this entry into Jerusalem on an ass amid a shouting throng of peasants! How weak and aimless! No wealth, no real power, no splendor! Then, too, of late Jesus had been talking much of his death. Death to Judas was defeat and failure. He hated it all. The fire of covetousness was breaking forth. His vision of a Kingdom in which Jesus controlled men and cities and wealth had faded.

Judas' itching ears had overheard the heated conversations of temple authorities avowing their determination to put an end to this disturber of their peace, this bold Galilean who had turned the land upside down with his new teaching and cunning works. The jealous rage of the leaders convinced Judas that the cause of Jesus was hopeless. He decided therefore to "cash in" on the situation while the "getting was good."

Entering the Enemies' Camp

When people enter the enemies' camp it is usually to make peace, spy out, or sell out. We despise those who sell either country or friends for money or position. Now Judas had decided that after Jesus was arrested, he finally would move in a new circle of popularity and have money too in this empty wallet which he carried.

While Jesus was teaching, surrounded by some of his disciples and a great multitude of people, Judas quietly and quickly crossed the court and slipped into the priests' chambers. From this room he had heard voices in earnest conversation: "Jesus must be taken secretly; the people must not know it." "Ah, secretly," thought Judas. That just fitted his state of mind. Not even Jesus should know how it had come about.

The religious leaders were delighted to see Judas. How fortunate for them! A hurried conversation followed. The price of thirty pieces of silver was agreed upon and counted into Judas' bag. He blanched as the last coin jingled in. His agitation seemed to say, "What a noise they make! How heavy!" As Judas turned to go the spokesman inquired: "Fellow, how will the police know this Jesus? They may arrest the wrong man." "I shall give a sign," said Judas.

"What sign, fellow, will you give?" "Whomsoever I shall kiss, that is he," Judas answered.

One pair of keen yet sympathetic eyes had seen Judas leave the room. After a few aimless wanderings about the temple, Judas joined Jesus and the

disciples as if nothing had happened. After Judas had departed, the silence among the priests and scribes was broken by: "Brutal fellow! Betray with a kiss!" "That's not our business," said the brusque leader. "Rather let us instruct the police and complete our plans that this kiss may mean something to us."

Jesus in the Upper Room

Jesus knew that his time was short, and he longed to eat the Passover for the last time with his disciples. In this sacred hour there must be no disturbance arising out of Judas' treachery. So Jesus secretly asked Peter and John to make ready the Passover at the home of a certain friend, who perhaps was a water-carrier in Jerusalem. This they did, returning in the late afternoon to announce that all was in readiness: the lamb roasted, unleavened bread prepared, the wine and other necessaries secured. That which the host did not provide they purchased in the market. As the evening shadows began to fall, the two disciples who shared with Jesus the secret of where they were going to spend the night, led the little band through the noisy, dusty, crowded streets to the upper room where all things were in readiness for the feast.

Jesus had longed for this hour, a longing born of love. To him the occasion was an epoch in his work. He and his disciples were about to pledge themselves in eternal friendship and love. Here they gathered not at a table set about with chairs as so many paintings of The Last Supper portray, but about a cloth spread on the floor upon which were

set the few necessary dishes. The guests reclined on mats about this lowly table. It appears that they were so arranged on this occasion that Judas was on one side of Jesus and John on the other; for he was close enough to whisper to the former and the latter leaned upon his bosom.

As the meal progressed the great deliverance from Egypt which made the occasion one of gladness was symbolized in ritual. To Jesus the meal took on a different significance. It was a last meeting with the friends he loved. His death was close at hand; his soul was burdened. At a lull in the conversation Jesus announced that one of his table companions would betray him into the hands of his enemies. An astounding thing! A table companion, who by the act of eating from the same dish was declaring, "I am your friend," was about to betray his teacher and friend. No wonder they all asked one after the other, "Lord, is it I?" It seemed that none of the disciples was sure of himself after that amazing announcement. "One that dippeth with me in the dish," said Jesus, "one that acteth like a friend." But Judas was unmoved. As a special act of friendship Jesus passed Judas a choice bite from the common dish. Judas was still unmoved. Jesus whispered to him to do quickly whatsoever he had planned. Judas arose and went out into the darkness. The other disciples were still ignorant of Judas' base plans.

The Memorial Supper

After Judas' departure, Jesus took one of the unleavened wafers in his hand, and when he had given

thanks broke it and said: "This is my body which is given for you. This do in remembrance of me." Each disciple received a morsel of the broken wafer from Jesus' hand. Then Jesus took a cup of sparkling red wine and when he had given thanks he said, "This cup is the new covenant in my blood." From the same cup they all drank, pledging their undying love to Jesus in the stillness of the upper room. Thus was instituted the memorial Supper which throughout the years has symbolized Jesus' death. Through this bond of love Jesus was to continue in their brotherly feasts and fasts, in their success and their adversity, in their joy and their sorrow. At the close of the Supper they sang a hymn and passed out into the night. They walked along the streets of Jerusalem, through an eastern gate, crossed the brook Kidron, and followed a familiar path along the brow of the Mount of Olives to an olive orchard where on previous occasions Jesus and the disciples had found rest and quietness.

Bible Readings

1. Judas' conspiracy to betray Jesus: Matthew 26: 1-5.
2. Washing the disciples' feet: John 13: 1-20.
3. Jesus speaks of his betrayal: John 13: 21-30.
4. The Last Supper: Matthew 26: 26-30.
5. The overconfidence of Peter: Mark 14: 27-31.
6. Words of comfort to the disciples: John 14: 1-24.
7. Vine and branches; friendship: John 15: 1-27. See 1 Corinthians 12: 12-31.

Questions

1. Discuss: Judas moved by a sudden impulse betrayed Jesus.
2. Will you act as Judas' attorney and defend him in his betrayal of Jesus?
3. How should we deal with a small fire according to this lesson? with a small hate? a small jealousy? a longing for popularity? a longing for money?
4. Discuss: Jesus showed weakness in using precaution such as keeping the whereabouts of the upper room from Judas.
5. Discuss: Jesus should have told the other disciples of Judas' treachery in order that they might have been prepared to defend him and themselves.
6. What should we think about when partaking of the Lord's Supper?
7. Read what Paul says about the Supper in 1 Corinthians 11: 20-34.

Readings for Pupils

A Travel Book for Juniors, Hanson; Chapter XXIX, "Two Sacred Memorials."

The Christ Story for Boys and Girls, Rihbany; Chapter VIII, "Feast and Sacrament."

A Life of Christ for Young People, Sangster; Chapter XXVI, "The Last Supper."

LESSON XXXV

ARREST AND TRIAL OF JESUS

Jesus showed great anxiety as he entered the garden, and, that he might not be taken by surprise, left eight of the disciples at the gate to keep guard, while he, with Peter, James, and John went farther into the enclosure. The dew was on the grass, the olive trees rustled in the spring breeze, and the ground was mottled with their shadows as the moonlight struggled through their branches tracing its silver lacework on the grass and flowers.

Agony in the Garden

Jesus entered the garden with a great burden of sorrow upon his heart. He requested Peter, James, and John to stay near-by and watch with him while he prayed. "My soul," said he, "is sorrowful unto death." Going forward a few steps he fell on his face and prayed: "O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Jesus turned toward the disciples and found them sleeping. In that lonely and trying hour, Jesus called, "Peter, Simon, could you not watch one hour?" A long day, an ample repast, a late hour, had been too much for them. Jesus was considerate. He knew that the flesh was weak and that sleep had overcome them; but in spirit they were true and loyal. Again Jesus stepped back into the shadows and prayed once more, "O my

Father, if this cannot pass away, except I drink it, thy will be done." Returning, he again found the disciples sleeping, and they were ashamed of themselves. They felt like deserters as they looked upon Jesus' face marked by sorrow and suffering. A third time the Master prayed as before. He now realized that the Father was with him even in the agony of the Garden. Yes, it was his Father's will and he felt assured and strengthened as he turned toward the sleeping disciples again.

The Watchers Failed

The temple police accompanied by a rabble of slaves and even priests and scribes, according to Luke, were coming toward the gate as Jesus awoke the sleeping guard. It was too late to escape. While the frightened disciples stood about their Master, the midnight raiders, flourishing their torches, clubs, and swords, came quickly to the accustomed retreat, led on by the traitor, Judas, who came directly to Jesus, hailed him as teacher, and kissed him. At this signal they arrested Jesus. He who had taught in the temple daily, unmolested, was seized as if a robber. The disciples were ready to draw their swords in defense of Jesus, but he said to them, "Put up your swords, for they who take the sword shall perish by the sword." Stricken by fear in the face of such a mob, the disciples themselves fled into the darkness that they might escape arrest.

Jesus Before the Jewish Authorities

It was about midnight as Jesus was led away by this rabble of assailants to the palace of the high

priest. Old Annas, the high priest's father-in-law, was keenly alert at that late hour, for he had expected that the well-laid plot to arrest Jesus would prove successful. It was, therefore, with satisfaction that he heard the jeers and shouts of the multitude as they approached the palace gate. When Jesus had been ushered into the presence of Annas, the latter questioned him about his disciples and teaching. Jesus answered that all his work had been done in the open: "Ask those who heard me." Although Jesus suggested the proper legal procedure, an officer, regarding this answer as an insult, struck him. Jesus challenged the justice of the blow, but rowdyism, not law and order, prevailed. Jesus was then led to the house of Caiaphas, the ruling high priest, who for nearly eighteen years had held the position through political subservience. Here were gathered the Sanhedrin, the highest Jewish court, which was dominated by the Sadducees. Probably the preliminary questioning before Annas was to give Caiaphas time to send his slaves out to arouse the members of the Sanhedrin, for speedy action was needed to get Jesus condemned before the Passover pilgrims should come seeking him. Caiaphas kept the thought before the council that a riot might occur; and said he, "It is expedient that one man die, rather than that Rome find an occasion in a riot to send her soldiers and slay many."

Seeking Witnesses

According to Jewish justice two witnesses whose testimony coincided at every point were necessary to secure an indictment. It took both zeal and perfidy

to succeed in making a case against Jesus. Finally, they had to rely on false witnesses whom they could coach in certain things which would show that Jesus was a criminal or had criminal intentions. At last two men came forward saying, "He said, 'I am able to destroy the temple of God and to build it in three days.'" Although urged by the high priest to answer this charge, Jesus said nothing. This was within his rights for no criminal charge had been established against him.

Then the high priest solemnly demanded of Jesus whether he were the Christ or no. No legal compulsion rested on Jesus to answer the question, yet he could no longer be silent. Silence would be cowardice. When Jesus claimed Messiahship, the high priest rent his clothes to express his abhorrence at such blasphemy. Without further inquiry or further seeking of witnesses this learned Jewish court decided point-blank that Jesus was worthy of death. In the presence of this august assembly he was subjected to horse-play. They spat upon, blindfolded, and smote the patient Jesus, asking him to prophesy who struck him. So little did they know of genuine religion that "prophesy" to them had become a mere guessing game.

The Disciples

During the supper that evening Jesus had tried to fortify the disciples against the coming tragedy. "Ye shall all be offended in me this night," said he. Peter was moved to strong language as he declared that though all should be offended, he would even go to prison and death rather than deny his Master.

Jesus said to the overconfident Peter, "Before the cock crow this night, thou wilt deny me thrice." We can almost hear Peter say, "Never, Lord, you are mistaken this time."

A couple of hours later Peter was sleeping on duty in the garden. When Jesus was arrested Peter with the others fled rather than go to prison or death. During the trial in the high priest's house we find Peter in the outer court, standing about an open fire with the servants. He had followed at a safe distance to see what the end might be. He wanted to be near Jesus but wanted no one to know that he was a follower. He put on a careless bravado to cover up his cowardice. He acted falsely and soon after spoke falsely to a maid, to officers, and to servants. Again and again and again, even with oaths and curses, he denied that he ever knew Jesus. The crow of the cock near-by reminded him of Jesus' warning. Jesus now turned his head and looked at Peter. Stung by shame and the sense of disloyalty he went out and wept bitterly.

Judas

But there was another whose eyes were without tears. Judas saw the patient, suffering Jesus buffeted and reviled. He had sold him into the hands of his tormentors. Remorse seized his conscience. He would undo the bargain by going to the priests with the money, but was met only with a sneer. In desperation he flung the money down on the pavement of the sanctuary and sought escape from his ravaged mind in death. He bid for power and wealth and lost all.

On the Way to Pilate

Morning had come. Pilate was up and dressed. The members of the Sanhedrin brought Jesus to Pilate's court. Two charges were laid against him: "This fellow forbids the payment of tribute to Cæsar, and he calls himself a king," said his accusers. Jesus had explicitly told them to give Cæsar the tribute due him. The idea of king conveyed to Pilate was that Jesus was a political aspirant who would interfere with Pilate's own rule in Palestine. This was done for effect. Jesus acknowledged to Pilate that he was king of the Jews. Pilate likely smiled at such an assumption, for Jesus did not look like the ordinary zealot, yet he was puzzled at the silence of Jesus who made no reply to the many accusations made against him by the high priest and scribes, and, believing that Jesus had been arrested because of jealousy, gave the verdict, "I find no fault in him."

Before Herod

To avoid the responsibility of condemning an innocent man to please the people, Pilate, on learning that Jesus was from Galilee, sent him to Herod who was in Jerusalem for the feast.

Herod was glad to see Jesus. He had heard strange things about this man. A miracle or two, thought he, would add variety and amusement to the occasion. Jesus answered nothing. Herod and his soldiers mocked him, arrayed him in kingly robes, and sent him back to Pilate. This good-natured mimicry of Herod pleased Pilate, and the two men, though at enmity before, became friends that day.

Before Pilate Again

Pilate could not get rid of his responsibility so easily. He knew Jesus was innocent of the charges against him. On the other hand, Pilate feared the clamorous multitude. Riots and revolts reflected on his office, threatened his position. Pilate thought he saw another way to avoid condemning Jesus. Barabbas, a political criminal guilty of insurrection and murder, was imprisoned in Jerusalem. Who would want him free again to endanger their lives? At Passovertime it was a custom to release a prisoner at the request of the people. When Pilate gave the multitude the choice of Jesus or Barabbas, instructed by the priests and elders, they cried out for the release of Barabbas. A great uproar followed. A babel of voices cried out for the crucifixion of Jesus. Pilate dramatically took water and washed his hands, declaring that he was innocent of this man's blood. The people said, "Let his blood be on us and upon our children." Pilate failed to defend the innocent in the face of a mob that threatened his own position. "Just one Galilean less," he thought, so he pleased the crowd.

Brutality

Then the soldiers and officers of the court took Jesus into the palace and arrayed him in royal robes, crowned him with thorns, put a reed in his hand for a scepter, and bowed the knee to him, hailing him King of the Jews. The callous laugh of the cruel, tyrannical Herod mingled with the guffaw of the soldiers. After this jollification of brutality they

removed the kingly garments and put on him again his own clothes and led him forth to be crucified.

Bible Readings

1. Agony in Gethsemane: Matthew 26: 36-46.
2. Betrayal and arrest: John 18: 1-11.
3. Trial before Jewish authorities: John 18: 12-24.
4. Trial before Jewish authorities: Mark 14: 53-65.
5. Peter's denial: Luke 22: 55-62.
6. Judas' remorse: Matthew 27: 1-10.
7. Trial before Pilate: Luke 23: 1-25.

Readings for Pupils

A Life of Christ for Young People, Sangster, Chapter XXVII, "Gethsemane"; Chapter XXIX, "Before Pilate's Judgment Seat."

Christ in the Poetry of Today, Crow; poem, p. 104, "Into the Woods My Master Went," Sidney Lanier.

Life of Jesus, Forbush; Chapter XXXIII, "Betrayed, Denied, Condemned."

Poems: "The Look"; "The Meaning of the Look," Mrs. Browning.

LESSON XXXVI

THE CRUCIFIXION, DEATH, AND RESURRECTION OF JESUS

Pilate had agreed to the demand of the Jewish leaders that Jesus be crucified, and already the soldiers were preparing to carry out the order. It was an ordinary task for these men schooled in cruelty. It was also a common sight at this time in Palestine to see soldiers performing such a task. Many Jews had suffered crucifixion at the hands of the Romans. On this occasion it was just another holiday thrill for the crowds that thronged Jerusalem.

Just a rough piece of wood nine or ten feet long for an upright and a crosspiece to nail or tie horizontally across the top were required for the cross. Three were needed. Barabbas had escaped, but two others, probably his accomplices, were in prison and were to be crucified at the same time as Jesus. It was an opportune time for Pilate to show his power while the Passover crowd was in Jerusalem. Would not evil-doers tremble?

Golgotha

Jesus, the teacher and friend of men, was led forth from the court to suffer the cruelest of all deaths reserved by the Romans for the worst criminals. Exhausted by the mental and spiritual suffering of the past days, and the physical torture inflicted in the Jewish court and Pilate's hall, Jesus was unable to

carry his cross, which was a further cruelty imposed on the victim.

The soldiers saw a man, Simon of Cyrene, whose sons, Andrew and Rufus, later became followers of Jesus, coming in from the country. They compelled him to carry the cross of Jesus. The procession passed slowly along the street, out beyond the city to a skull-shaped hill called Golgotha. There, Jesus and the thieves were nailed to the crosses by soldiers whose hearts were as void of feeling as their hammers. Jesus refused the mixture of wine and myrrh intended to deaden the pain during this ordeal. The crosses were then placed in upright positions. Jesus was placed between the thieves. It is thought that it was during these first terrible moments of pain that Jesus cried out, " Father, forgive them for they know not what they do." At the foot of the cross the soldiers who remained on guard divided among themselves the garments of Jesus. They cast lots for his outer garment, which was woven in one piece, the gift of his mother, or of one of the many women who had helped his cause.

The Title Over the Cross

If there were titles over the other crosses they were undisputed. The title over Jesus' cross read, " Jesus of Nazareth, King of the Jews." It was written in three languages, the Hebrew (Aramaic), the Greek, and the Latin, in order that the Passover crowds might read and be warned thereby. The Jewish leaders wanted the title changed to read, " He says, he is King of the Jews," but Pilate who had been humiliated in granting the request of this Jewish

rabble to condemn Jesus to the cross, refused to change the title, leaving it there not only as a taunt to every passing Jew, but as a warning to political disturbers.

Pilate's reason for condemning Jesus is seen in the title. He had no fear of Jesus' kingly aspirations, but he did fear being accused before Cæsar of allowing an alleged political claimant to go free, be he ever so harmless.

The Mockers

They who mock, jeer, and rail upon those in agony have descended to the abyss of hopelessness. Here on Golgotha they called upon Jesus to come down from the cross and prove that he was the Son of God. Even the priests, scribes, and elders taunted him, saying, "He saved others, himself he cannot save." "Let him come down from the cross, and we will believe on him." One of the suffering thieves said: "Art thou the Christ? Save thyself and us." The other thief sympathized with Jesus and rebuked this mocking fellow. Turning to Jesus, he said, "Lord, remember me when thou comest into thy kingdom." Jesus replied, "Today shalt thou be with me in paradise."

The Last Hours

Three or four women, among them Jesus' mother, and the disciple John stood near the cross. Jesus looked upon them and in spite of his own suffering, thought of his mother's future days. He said to John, "Behold thy mother." From that time John cared for her in his own home.

Jesus felt the end drawing near. His great work for mankind was done. He had taught and healed, and lived for others. Now the last enemy death! In that dark hour he cried out, "My God, my God, why hast thou forsaken me?" Then with calmness of soul he prayed, "Father, into thy hands I commend my spirit." As his head bowed in death he said, "It is finished."

The Roman centurion in charge was deeply impressed. Usually those dying such a death lingered a long time and in their pain railed upon and cursed all men. Jesus had faced the end with fortitude and faith in God. The centurion exclaimed, "Truly, this was a son of God." Standing in the distance were Mary Magdalene, Mary, the mother of James and Joses, and Salome, and many other women. It appears that out of fear of what might happen the men who had loved and followed Jesus were not there in that last hour.

The Burial

Now that the fast day might in no way be desecrated, the religious leaders asked that the victims be further tortured to speed up death. The soldiers found Jesus already dead and were surprised.

Joseph of Arimathæa, one of the elders of the Sanhedrin, who was a disciple of Jesus, asked Pilate for his body. Pilate, surprised that Jesus was dead so soon, asked the centurion to confirm the fact. Then the body was given to Joseph, who provided grave clothes, and laid it in a tomb hewn out of the rock. Across the opening of this sepulcher they rolled the customary stone which formed the door.

The Resurrection

This looked like the end of all to Joseph, the disciples, and the women who had stood by. Instead God was to make it the beginning of the greatest movement in history.

When the Sabbath Day was past, the women, Mary Magdalene, and Mary the mother of James and Joses, came to complete the burial of Jesus, bringing with them prepared spices. They arrived at the tomb early in the morning and were surprised to see the tomb open. An angel messenger announced: "He is not here. He is risen. Go, tell his disciples and Peter, he goeth before you into Galilee." When the women reported these things, the disciples thought it idle talk and disbelieved them. Peter and John, investigating, found the tomb empty.

New Experiences

New experiences in the next few days transformed these disciples, changing them from unbelieving, fearful men, to men of faith and courage. What took place?

The disciples had actual experiences which brought them into contact with the risen Lord. The radio enables one to share in the thoughts of others thousands of miles away, at the very moment of their utterance. The spirit of man is a more sublime instrument with ability to tune in on the spiritual universe in ways not yet understood. Thus it is men pray to God and share in the mind of Jesus, their Lord. The disciples now began to share in the mind and spirit of Jesus wherever they went: in the

upper room, on the road, on the shores of Galilee: he walked with them and talked with them.

Paul Speaks

"He appeared to Cephas then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." 1 Corinthians 15: 5-9.

Bible Readings

1. The crucifixion: Luke 23: 26-49.
2. The crucifixion: John 19: 16-30.
3. The crucifixion: Matthew 27: 45-56.
4. The burial: Matthew 27: 57-66.
5. Resurrection morning: Luke 24: 1-12.
6. Resurrection morning: John 20: 1-18.
7. The walk to Emmaus: Luke 24: 13-35.

Readings for Pupils

A Travel Book for Juniors, Hanson; Chapter XXX, "The Way of the Cross"; Chapter XXXI, "Easter in Jerusalem."

The Christ Story for Boys and Girls, Rihbany; Chapter XXIII, "Jesus and His Mother."

A Life of Christ for Young People, Sangster; Chapters XXX and XXXI.

LESSON XXXVII

YE ARE MY WITNESSES

A witness is one who has first-hand information regarding some occurrence: one who has seen or heard. The disciples and many others had contacts with Jesus during his ministry in Palestine which qualified them to be witnesses. They had heard Jesus teach. They even knew the very words he used and the stories he told. They had seen him heal all manner of diseases. They had seen him in many human relationships: talking with the woman at the well, attending a marriage feast, blessing little children, associating with publicans, and in conflict with the religious leaders. Today we would call him a well-known public leader.

Plus Something Else

In spite of this knowledge of facts relating to Jesus' life and all the contacts expressive of sympathy and love that the disciples had shared during the three years of Jesus' ministry, they were dumbfounded by his terrible death on the cross. Great fear seized them, and they talked only with each other about the things which had happened. Two things intervened to give the disciples mental and spiritual poise, neither of which alone would have made them glad witnesses for Jesus and his "Way of Life."

In the first place the disciples had time to think upon the things Jesus had told them. You remember how the Prodigal Son began to think of his father and home and was soon a new man going homeward as fast as he was able? Furthermore, the risen Jesus met the disciples in ways as real as in former days. He was not dead but living. Had he not walked with them along the road? Had he not met them in the upper room? Had he not stood again on the shore of Lake Galilee?

Jesus Wants Brave and True Witnesses

A number of the disciples, among whom were Peter, Thomas, Nathanael, John and James, were on the shore of Lake Galilee one evening, and agreed to spend the night fishing on the lake. They caught nothing in spite of the fact that they fished all night. In the dawn they drew near to the shore and behold, there stood Jesus. He knew of their failure and advised them to cast their net on the other side of the boat. They did so, and drew in the net full of fishes. The disciples recognized Jesus in this wonderful happening.

After breakfast, over which Jesus presided, he turned to Peter and said,

Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things;

thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Three times Peter was called upon to declare anew his love for Jesus. Do you remember how Peter had said on the last night in the supper room, "Though all men be offended yet will not I." Shortly after, Peter denied Jesus three times. Now Jesus has Peter confess his love anew three times. Peter had rated himself too high. He had too much self, too much fear, and cowardice. Satan wanted Peter to sift him as wheat, but Jesus prayed for him; for he wanted him to be a strong, true witness. Peter was grieved because Jesus made him face his failure three times, and out of his grieved heart came the final confession, "Lord, thou knowest all things, thou knowest that I love thee." From this hour Peter became a true and faithful witness for Jesus.

Living in Jesus' Presence

Jesus had taught them to pray. They met often to talk over the things Jesus had taught them; they also talked over their own experiences; they sang hymns and encouraged and inspired each other. They met in each other's homes and ate together and celebrated the Memorial Supper in which they were to remember Jesus. Then one early morning a great company of followers were in an upper room for prayer when they all had a wonderful experience. God filled their hearts with his Spirit. From that day they became mighty in word and deed, bearing witness with courage to Jesus, declaring him Lord and Saviour of men.

Down the Ages

For 1900 years men have, generation after generation, told and retold the story of Jesus our Saviour. Wherever he is known and loved all things are transformed and made new. Prodigal Sons are coming home because they know that the Father loves them. The bruised and broken are picked up from the wayside and cared for because Jesus inspires multitudes to be Good Samaritans. "Suffer little children to come unto me" has been carried around the world. The going forth of his Spirit renews the lives of men and women, boys and girls; his Spirit in men's lives has helped them to speak the truth, to be honest, to be generous, and to help the weak, lonely, and distressed.

Jesus wants us to be witnesses by our words and deeds. Much of Jesus' work remains undone because too few people know his teaching, which is the Word of Life, and share in his Spirit. The risen Jesus is here just as in the days of old. If Jesus walks on our street he must have your feet and mine; if he speaks on our street, on our playgrounds, in our homes, in our churches, in our market-places, and in our government, he must speak through your life and mine.

The Measure of Our Power

The more like Jesus we can live, the better witnesses we shall be. "A missionary in China," says a modern writer, "found himself in an inland town far off the beaten track, and there, to the crowd that gathered about him on the street, he told the

story of Jesus; how he cared for people, healed their diseases, recovered them from their sins. 'Ah yes,' said the head man, 'we knew him, he used to live here.' 'No,' said the missionary, 'he lived centuries ago in another land.' 'Not so,' said the head man, 'he lived in this village and we knew him.' And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who a few years before had served and healed and died there. After all, the head man was right. Jesus had lived in that village while that medical missionary was there!"

MY PRAYER

God who touchest earth with beauty
Make me lovely, too.
With thy spirit recreate me,
Make my heart anew.

Like thy springs and running waters
Make me crystal pure.
Like thy rocks of towering grandeur
Make me strong and sure.

Like thy dancing waves in sunlight
Make me glad and free.
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above.
Turn my dreams to noble action—
Ministries of love.

God, who touchest Earth with beauty,
Make me lovely too,
Keep me ever, by thy spirit
Pure, and strong and true.

—*Mary S. Edgar.*

Bible Readings

1. Jesus with the disciples in Jerusalem: John 20: 19-25.
2. Jesus with the disciples at the Sea of Galilee: John 21: 1-24.
3. Final orders: Matthew 28: 16-20.
4. And He blessed them: Luke 24: 44-53.
5. "Ye are my witnesses": Acts 1: 6-14.
6. Experiences in the upper room: Acts 2: 1-4.
7. Peter bore witness; Acts 2: 27-47.

Readings for Pupils

Stories for the Junior Hour, Demerest; Chapter XI, "The End of the Feud."

Rules of the Game, Lambertson; Chapter VII, "The Hero of Labrador"; Chapter VIII, "The Hero of Distant Seas."

Christ in the Poetry of Today, Crow; "The Missionaries," pp. 167-169, Robert McIntyre.

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